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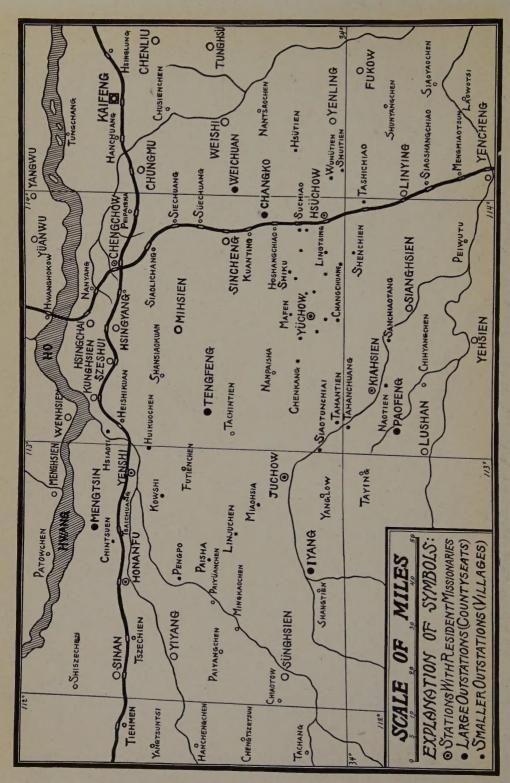
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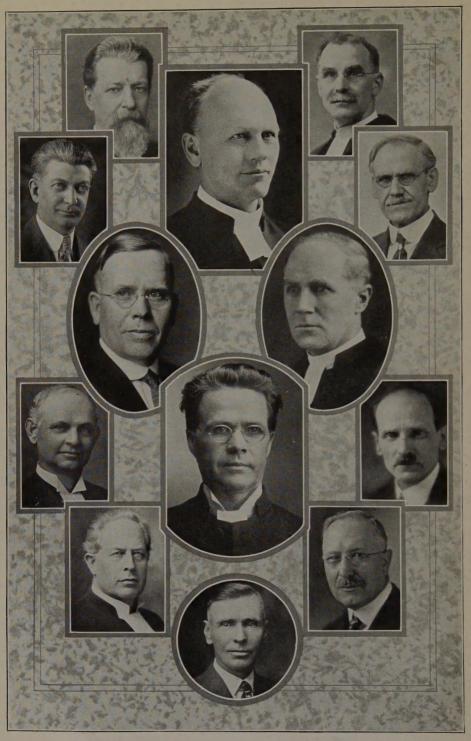








OUR SECOND DECADE IN CHINA



THE BOARD OF FOREIGN MISSIONS OF THE AUGUSTANA SYNOD.

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OUR SECOND DECADE IN CHINA

1915-1925

Sketches and Reminiscences

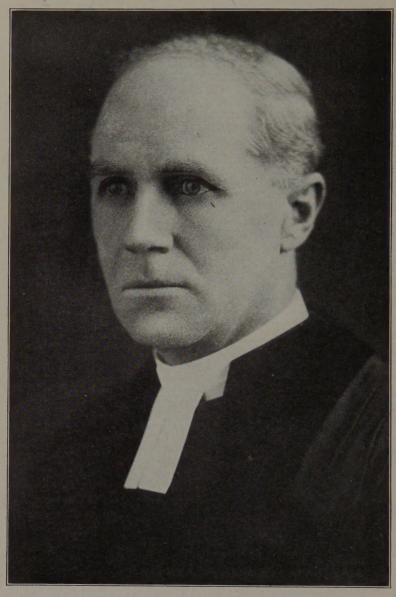
Ву

Missionaries of the Augustana Synod Mission in the Province of Honan



CLAREMONT SCHOOL OF THEOLOGY 1325 N. COLLEGE AVE. CLAREMONT, CA 91711-3199

PUBLISHED BY THE
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THE REV. O. J. JOHNSON, D.D., CHAIRMAN OF THE BOARD OF FOREIGN MISSIONS. $\label{eq:condition}$



Rev. O. J. Johnson, D. D.

In Appreciation of Wholehearted and Untiring
Service in behalf of the China Mission this
volume is lovingly dedicated

CONTENTS

CHAPTER		PAGE
	Foreword	
	Introduction	. 13
I.	Reminiscences. By Gustav Carlberg	. 19
II.	Reminiscences, Continued	. 31
III.	Then and Now. By Nels Benson	41
IV.	Impressions of the Field. By Roy F. Thelander	. 51
V.	Intensive Evangelism. By John J. Lindell	61
VI.	Itinerating. By Herman A. Larson	71
VII.	Work Among Women. By Thyra G. Lawson	77
VIII.	The Emmy Evald School for Girls. By Ethel M. Akins	85
IX.	The Hasselquist Middle School. By John L. Benson	93
X.	The Bible School. By Anton Lundeen	101
XI.	The Famine. By Alfred E. Trued	107
XII.	"I Was Hungry, and Ye Gave Me to Eat." By Ingeborg	
	Nystul	115
XIII.	The Orphanage. By Minnie E. Tack	123
XIV.	Our Furlough. By Mrs. John L. Benson	129
XV.	In Remembrance	139
XVI.	Our Medical Mission Work. By $Ernest\ J.\ Colberg$	147
XVII.	"I Was Sick, and Ye Visited Me." By Carl P. Friberg	159
XVIII.	Life Sketches. By David W. Vikner	165
XIX.	Lutheran Cooperation. By A. W. Edwins	175
XX.	The American School. By Mrs. Herman A. Larson	189
XXI.	Political Conditions. By $Victor\ E.\ Swenson$	195
XXII.	Our Escape from Yuchow. By Mrs. Victor E. Swenson	201
XXIII.	The Chinese Church. By Victor E. Swenson	207
XXIV.	Some Evidences of Progress. By Gustav Carlberg	215
	Statistics	220
	Missionaries and Their Addresses	223

FOREWORD.

A^T the annual mission conference held at Hsüchow in January, 1925, it was voted that we publish a volume commemorating our second decade of work as a mission, and that the editorial staff of the Honan Glimpses be entrusted with the editing of the same. A meeting of the Honan Glimpses staff was held immediately, when the following were elected to have charge of the editing of the proposed book: Editor, Gustav Carlberg; Associate Editors, Miss Anna Anderson, Mrs. J. L. Benson, Anton Lundeen; Members of the Editorial Staff, Miss Ethel A. Akins, Dr. E. Colberg, Miss Emelia Ring, Mrs. A. W. Edwins, Mrs. H. A. Larson, Mrs. V. E. Swenson, Miss Helen Hermanson, Miss Elizabeth Berglund, Miss Ebba Person. The Editor and Associate Editors were to form an Editorial Committee to have the chief responsibility for planning and directing the work.

A tentative outline showing the plan of the book as a whole was worked out and sent to various members of the mission with request for articles. The response has been gratifying beyond expectation, all showing a willingness and eagerness to do their share. The result of our combined labor is presented herewith in the hope that the book will serve to make better known the problems connected with missionary work, and also to show in some measure what has been accomplished during the decade just past. The book is intended to be a companion volume of Our First Decade in China, which gives a resumé of the first ten years of our history as a mission.

We wish to acknowledge gratefully the services of Miss Helen Hermanson in typing most of the manuscript, and of Mr. Liu Cheng Wen, graduate, 1924, from our Hasselquist Middle School, in preparing the maps and most of the drawings appearing in the book. The photographs illustrating the volume were, with a few exceptions, taken with the fine Eastman Kadok presented to the mission by the Woman's Home and Foreign Mission Society. We are particularly grateful to our home board for kindly interest and cooperation in the work of publication, without which the book would hardly have been possible.

The book serves as another milestone in our history as a mission, and comes at a time of great crisis in the history of China and Christian missions in China. We do not know what the future may have in store, but we wish hereby to raise our Ebenezer and say, "Hitherto hath the Lord helped us," in the confident expectation that He will continue to guide and bless His own work.

In behalf of the Editorial Staff,
GUSTAV CARLBERG, Editor.

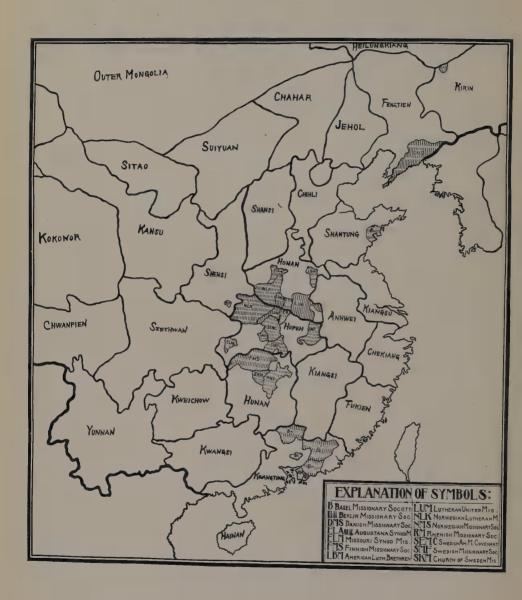
Kikungshan, Honan, August, 1925.

FOREWORD

THE first missionaries of the Augustana Synod, Rev. and Mrs. A. W. Edwins, left for China on the sixteenth day of September, 1905. They arrived at Shanghai October twenty-first the same year. More than half of the first year was spent at the Hauge Synod's Mission at Fencheng, Hupeh, while they learned the language enough to make themselves understood and looked for a suitable unoccupied field. In the autum of the year of 1906 they moved to Hsüchow, Honan, which city became the headquarters of the new mission. The same year a third worker was sent out, namely, Deaconess Ingeborg Nystul. In 1905, it was accordingly twenty years since our first missionaries arrived in China, and in 1926, twenty years since they first entered our field in Honan. The Second Decade in China is issued with a view to commemorate both these events. At the end of the first decade in China, Dr. A. W. Edwins writes about the prospects for the future as follows:

"The future is surely big with grand possibilities, but these will at best remain mere possibilities unless the Home Church exerts its best efforts toward their realization by a ready and adequate response to the call of duty and opportunity. Such response will include not only the support of the work in its present stage, but also the sending forth of several tens of new workers. In order to occupy the field effectively and to care for it properly a working staff of at least fifty missionaries will be needed." To what an extent this has been realized, this volume bears witness of. The Lord has done great things for us, whereof we are glad. He has done far above all that we in those days dared to ask and pray. May He bless His work in China in the future, especially that part of the work which He has given us to do!

A. F. ALMER.



Outstanding Events of Our China Mission History

IKE many another work of God, the China mission had its beginning in a prayer meeting, when a group of interested persons gathered in the parsonage of the Bethlehem Church, Minneapolis, Minn., to pray for the salvation of the heathen and to listen to the message of a missionary, recently returned from China. This was in 1901. In September of the same year another meeting was held when it was decided to organize a mission society with the object of preaching the gospel in foreign lands.

In April the following year the first board was elected. The same year saw the beginning of a monthly paper, the name of which eventually became *The China Missionary*, which has continued faithfully serving the cause of the China mission up to the present time. It has now been amalgamated with the new mission publication, *The Augustana Foreign Missionary*.

Towards the end of 1904, after earnest prayer for workers, a call was extended to Rev. A. W. Edwins of Stillwater, Minn., who accepted the following year and sailed for China, arriving with Mrs. Edwins at Shanghai October 21, 1905.

The greater part of the first year was spent in language study as the guests of the Hauge Synod missionaries at Fancheng, Hupeh. In the spring of the following year Rev. Edwins made a tour of central Honan with the object of finding a field of work, with the result that in the fall of the same year Rev. and Mrs. Edwins moved to Hsüchow, Honan, where work was begun in rented quarters under most primitive conditions. In November of the same year they were rejoiced to receive the first reinforcement from home in the person of Sr. Ingeborg Nystul.

In 1908 Dr. C. P. Friberg and family and Rev. and Mrs. A. E.

Trued were added to the staff and a move was made to gain footholds in other important cities to the west. In 1910 the large city of Yuchow with surrounding district was given over to our mission by the China Inland Mission. The little nucleus of church members at Yuchow of that day have since grown into a congregation over five hundred strong which has produced a large force of native men and women workers, including three graduates of the theological seminary.

The same year a foothold was gained also at the important railroad point of Honanfu, where since Dr. Friberg has been doing faithful work among the sick and a vigorous evangelistic work has sprung up, now grown to extend over several counties.

Another event of prime importance that same year was the first baptismal service, which was held at Hsüchow, when nine members were received into the Church of Christ, attended by great rejoicing on the part of the little band of workers. In 1911 footholds were gained at Kiahsien and Juchow and later at Paofeng. Since then the cities of Changgo, Weichuan, Chengchow, Yenshih, Mengtsin, Tengfeng, and Iyang have been added, giving us the field as now constituted.

Another deaconess from St. Paul arrived in the fall of 1910. Two workers were added in 1911; five more in 1912, and five in 1913. In 1914 no less than twelve new workers arrived, bringing the total up to 32, missionaries' wives included.

In the fall of 1917 a beginning was made of the long-planned-for Hasselquist Middle School at Juchow, where it was conducted for two years, and later moved to its permanent quarters at Hsüchow. The first class was graduated from its four-year course in 1924.

In the following year decision was made to remove the medical work from Juchow to Hsüchow, where it has since been located. With the erection of a modern, well equipped hospital, soon to take place, the medical work at Hsüchow will be placed on a firm footing.

The year 1918 was a trying one owing to the low money exchange, necessitating the curtailment of even necessary expenditures in all lines of work. The same year rules were drawn up for the permanent organization of our educational work under a board with supervisory and directive powers.

In 1919 congregations were organized at five of our main stations, and a beginning was made in a new method of work by means of

large tents and bands of tent workers for the evangelization of country districts. This branch of work is now being carried on in all the mission districts with excellent results.

In 1920 the Lutheran Church of China was organized with our mission as one of the constituent bodies. A union Lutheran hymnal was completed, also a union church book. A union Lutheran college under the auspices of the Church of Sweden was established. A union Lutheran board of publication had already been in operation for some years, and a Lutheran weekly paper was being published.

Our mission also took steps at this time to enter into active cooperation with the Union Lutheran Theological Seminary at Shekow, Hupeh, and Dr. A. W. Edwins was appointed permanent professor on its staff. Our mission was also actively cooperating in the American School for missionaries' children at Kikungshan, then known as Unity School.

A terrible famine raged throughout the year in north and central China, which took its toll of life by the thousands on our field, in spite of heroic efforts on the part of our workers, both native and foreign. Two pastors with their families, together with three single lady workers, arrived during the year.

In 1921 two of our workers moved to the home above, Dr. O. W. Lindorff and Mrs. H. A. Larson. Two other members resigned. Another doctor arrived the same year together with three single lady workers.

In 1922 a new venture was launched in the form of a mission paper, the *Honan Glimpses*, published from the field, which has proved of inestimable value in presenting the cause of our mission before the home constituency.

The same year marked the beginning of political unrest in the form of civil warfare followed by repeated robber depredations, from which our field has had its share of suffering ever since.

The same year we were gladdened by a visit from our mission field secretary, Rev. F. W. Wyman. His sympathetic interest and earnest endeavor to enter into the spirit and conditions of the mission work gained for him the love and admiration not only of the foreign staff, but of the Chinese as well. They still speak of Rev. Wei, as they called him, and his visit, showing that they appreciated the love and interest which prompted the home church in sending this represen-

tative to our field. Among other official acts performed by Rev. Wyman while here was the formal dedication of the new classroom building of the Hasselquist Middle School, which had just lately been completed and put to use.

In the fall of the year the Emmy Evald School for Girls was moved from Kiahsien to Hsüchow, where a commodious compound with classroom and dormitory buildings are being prepared for it. During the year three new workers were added to the staff.

The year 1923 saw a substantial increase in church membership, when no less than 465 persons were added to the church at four stations, during the midst of troublous times.

The year 1924 witnessed unusual activities on the part of robber bands. Two of our stations, Kiahsien and Juchow, were looted, Kiahsien the more thoroughly. Though our missionary workers suffered much hardship and inconvenience, including the loss of a great deal of personal property, neither they nor any of our Chinese Christians suffered any bodily harm, though the cities were in the hands of the robber hordes for weeks and months at the time.

The year was also characterized by anti-Christian propaganda and agitations against mission education, which reached their culmination in the violent anti-foreign demonstrations following the famous Shanghai incident in May, 1925.

The year 1924 also saw the opening up of the first home mission center at Iyang, the extreme western outpost of our field. The work here is wholly under the supervision and support of the Chinese church of our field with the foreign pastor at Juchow serving temporarily as vice pastor.

The same year also saw the construction of a fine commodious stone church at Yuchow, the first on our field. The newly erected, six-story, finely equipped Lutheran Missions Home and Agency building at Hankow was dedicated in October. The value of this building is about \$135,000 U. S. currency. Besides serving as a home for missionaries and a business agency for their convenience, it also serves as a rallying center for all the Lutheran missions working in the central China area.

In 1925 the Bible School was opened at Hsüchow with an enrolment of 26 students and three teachers, including the dean. It is hoped soon to add another class and two more teachers. The school

is to take over the quarters occupied by the Emmy Evald School, which will shortly remove to its new compound.

The year 1925 marks another milestone in our history as a mission, completing as it does the second decade of our work on the field. In looking back over the past twenty years we cannot help but see the finger of God, guiding and shaping events for the furthering of His kingdom. To Him be the honor and glory.

GUSTAV CARLBERG.



CHAPTER I

Reminiscences

THE party that came out in 1914 to augment the rather meager forces of our mission was a round dozen — five pastors with their wives, and two single lady workers. No wonder that our fellow missionaries on the field felt that our coming, almost doubling the force of workers, was the issuing in of a new era in our mission work. You may be sure the members of the new contingent were not averse to accept this viewpoint, particularly as they, in common with all new arrivals, were imbued with an undue sense of their own importance and the value of their own future contribution to the work of the mission.

It is with some amusement we look back on our first conference held at Hsüchow in January only a few months after our arrival. In those days the new missionary was given a voice and a vote in conference matters, and you may be sure we were not slow in availing ourselves of the opportunity, particularly as we were brimful of new ideas as to the mission work and how it should be conducted. Our confreres with years of experience on the field were amazed at the insight and perspicuity regarding the most intricate mission problems displayed by members of our group. Nevertheless they all agreed that it was the best conference ever held so far, since previous conferences had suffered from fewness of numbers and consequent lack of variety of viewpoints.

It has been the custom at most of our conferences to choose some topic of vital interest, appoint one or two leaders to introduce the question and then throw it open for general discussion. The topic presented at that particular meeting was: "How Shall We Be Able

to Present a United Front Against Satan and His Hosts in This Land?" With all the new recruits joining in, the discussion proved a very lively if not overly fruitful one.

One proposal set forth at the meeting met with enthusiastic and unanimous support — the setting aside of a certain day for the fitting celebration of our tenth anniversary as a mission, and the publication of a booklet to commemorate the great event. A committee of arrangements was elected for the proposed anniversary celebration, and an editorial board was constituted to take charge of the publication of the blooklet. In all these ventures the new recruits were freely called into service. The writer of these lines was asked to marshal



WEST GATE OF HSUCHOW SHOWING CITY MOAT WITH LOTUS LILIES.

the literary forces, new and old, of the mission for the production of the proposed volume. With the wholehearted cooperation of all concerned, and under the efficient direction of the home board, the volume was produced and placed on the market under the title of Our First Decade in China, giving a brief resumé of our first ten years of our history as a mission and an account of the work as it was carried on in all its branches.

When the conference meeting was over the missionaries returned to their respective stations and the new arrivals hied themselves back to their language study on Kikungshan. A temporary language school had been organized there under the direction of our senior missionary, Dr. A. W. Edwins. There was some talk at that time of making Kikungshan the permanent center for language study for the Lutheran missions of Central China. This move was discouraged following a report by a language school commission sent out to investigate the entire language study situation in China. Upon their recommendation the North China Union Language School was established in Peking, at which subsequent arrivals in our mission have spent about a year in preliminary language study.

The language study year on Kikungshan passed all too quickly. A letter written at this time gives some clue as to how we passed our time and in what surroundings.

"To facilitate the work of acquiring the Chinese language a language school has been established in Kikungshan, southern Honan, where the missionaries have their summer homes. The school now numbers thirty-six pupils, a third of which belong to the Augustana Synod Mission. Other missions represented are: The Lutheran Synod Mission, The American Synod Mission, and The Hauge Synod Mission. Rev. A. W. Edwins, the founder of our mission, is in charge. There are also upwards of eighteen native teachers whose duties are largely to give private instruction in the homes.



View along city wall of Hsüchow showing Buttress Tower and moat with lotus lilies.

"The emphasis of the work is placed on mastering sentences by getting them through the ear and then using them in speaking. This has proven to be a most effective method. Writing of Chinese characters and reading are also practiced. Studying a living language in this way is very interesting, not to say positively stimulating, for one is enabled to make use day by day of the things learnt.

"Our surroundings are ideal. In every direction as far as the eye can see are blue-gray ranges of mountains. Beautiful sunsets are frequent. A common sight of a morning is to see the clouds massed together in the valleys, presenting a perfectly smooth surface resembling an immense sea, with here and there a jagged mountain peak

projecting above the fleecy surface. The slopes of the mountains are partly covered with trees and small shrubbery. Various varieties of the evergreen abound, also oak, walnut, and other leaf trees, not forgetting the slender bamboo, which grows in great profusion in the valleys. Flowers are conspicuous and bloom from the beginning of March to the end of October. Violets, daisies, orchids, Easter lilies, are only some of the varieties that grow wild among the mountains here.

"Spring is soon at hand. Another month will find nature awakening to new life. Gardens are being prepared, and we are now only at the end of January. We already anticipate the enjoyment of such articles of diet as fresh tomatoes, strawberries, etc. We are all fondly



VIEW OF KIKUNGSHAN LOOKING WEST.

Six houses belonging to members of our mission are seen along the foreground. Large house in center background belongs to General Gin Yin Ao of Sinyangchow.

looking forward to the day when we can begin to engage in the actual mission work for which we are now preparing ourselves."

With the coming of summer new interests presented themselves. One by one and in groups the missionaries began arriving from their various fields, and soon our little community had grown to over three hundred strong. Sunday services saw the Lutheran church packed to its capacity. Later in the summer a general conference was held, covering several days, with addresses centering around Christ and His work. Our own mission conference was held in August, when the most important topic for consideration was the stationing of the new workers. Since the workers at the various stations all wanted their share, and as each had their own preference as to whom they desired,

it resulted in a lively rivalry as to who should receive whom. The vote resulted in placing one missionary and his wife at each of the main stations, while one of the single ladies went to Kiahsien and the other to Honanfu. It fell to our lot to go to Juchow, which has been termed the backwoods station of our field as it lies two long days' journey by cart from the railroad.

Our thoughts now centered on the work that lay ahead of us, and soon preparations for the journey to our stations were under way. On Saturday, September 4, 1915, we left Kikungshan, arriving at Hsüchow during the night. The next day being Sunday, we rested. Monday was a busy day getting our household effects reloaded for the inland journey. On Tuesday we arose with the sun, and after hasty



VIEW OF KIKUNGSHAN SHOWING LUTHERAN CHURCH.

preparations were ready to begin our first journey by Chinese mule cart. Minute descriptions given by older missionaries as to the hardships of cart travel had prepared us for the worst. With necessary precautions to avoid more severe bumps we were able, however, to enjoy the journey, especially as there were many new and interesting sights along the way. The fall harvest was now in full swing. The grain was being cut, threshed, and winnowed, presenting the most picturesque sights. Here and there were large patches of melons with the inevitable watchman's booth in the center, while stands along the roadside offered the luscious fruit for sale to the passerby.

Towards evening the massive walls of the city of Yuchow loomed up on the horizon, and soon we were welcomed within the mission

station by Missionary Sphira and his native helpers. We were made comfortable for the night in the Chinese houses occupied by the Sphiras. Foundations for a new foreign house to be occupied by the Vikners were being laid in another part of the compound.

The next day we proceeded to Kiahsien, where three more of our new recruits were disposed of, the N. Bensons and Miss Hanna Colberg. After resting a day or two we set out on the last lap of our journey and were welcomed at Juchow by the Trueds, Lindorffs, and Rev. Hanson, who were to be our co-workers at that place.

There was only one foreign house at Juchow, so all had to make the most of it in the space available. All boarded with the Trued family. A house was begun that same year and when completed was



A Watchman's Booth in a Wheatfield.

occupied by the Lindorffs. Rev. Hanson having had the joy of welcoming his intended from Sweden, soon moved away to settle down in Paofeng.

During our first weeks at Juchow the sad news reached us of the serious illness of Mrs. Forsberg resulting from the bite of a rabies-infected dog. Though antiserum treatment had been taken at

Shanghai, it proved of no avail. After a few weeks of illness, exhibiting only mild symptoms of the dread disease, she passed away to be forever with the Lord and was buried on the mission property outside of the west suburb of Hsüchow, where a commemorative tablet in stone marks her last resting place.

Having arrived at our field of labor, our object was to get into the work as soon as possible. Language study must be kept up daily with a Chinese teacher. We were each assigned certain classes in catechism and Bible history, the pupils of the primary schools being the innocent victims on whom we should practice our slowly increasing vocabulary.

I well remember my first sermon in Chinese given in the form of a ten-minute talk after the regular sermon of the day was over. The text was from the first chapter of the Gospel of St. John, and the theme was, "Come and See." If you would like to be imbued with a sense of your own littleness and inadequacy try to get up before a Chinese audience to deliver an address after only a bare six months of language preparation. Although having made laborious preparations and consigned the sermonette to writing in the form of Romanized script and memorized it, I was pursued by the haunting fear: Are they really understanding what I am trying to say? Mistakes in grammar and pronunciation there were many, but the Chinese were too polite to let on they noticed any.

A still greater problem for a beginner in the language is to try to talk to outsiders who have not heard the gospel preached. They are unfamiliar with its contents, its peculiar phraseology, and the idiosyncrasies of the foreigner. Here one gets the impression they are

more interested in you than in what you have to say, and they often stare at you in open-mouthed wonder. It is rather disconcerting to labor through a fifteen or twentv-minute sermon for their benefit only to have someone remark at the end with seeming surprise, "Is he really speaking Chinese?"



THRESHING SCENE.

I recall distinctly my first open-air meeting held in the primary school compound of the west suburb of Juchow, where we used to go Sunday afternoons for Sunday-school and preaching services. As we walked up the street a motley crowd would soon be at our heels curiously eveing the wonderful foreigners. These would follow us right into the compound. A small table would be brought out and some benches. The schoolboys would be requisitioned to sing a few songs and then the preaching would begin. At one of these services, the first one I attended, I spoke using a large poster picture and with the help of this succeeded in some measure in drawing the eyes of the listeners from myself and riveting their attention on the points I was trying to make. There was continual shifting about on the part of members of the crowd, some coming, some going. During the midst of the service

Our Second Decade in China. 3.

some pigs from the neighboring compound strayed into our yard with the result that some of the school boys rushed off to round up the recalcitrant porkers and bring them back to their rightful habitat. Chickens and dogs passed freely in and out among the audience. All this was more or less annoying, not to say amusing to us, but did not seem to affect our audience in the least. They took it as a matter of course.

About this time we made a visit to a village on the invitation of a newly baptized convert. The ladies of our party traveled by cart, but Rev. Trued and I went by bicycle. This was evidently the first time any foreigners had visited this village, and the curiosity of the villagers was intense. Little did we dream as we visited this peaceful village with its friendly population that only a few years later two of our missionaries should be dragged as captives over these same hills and valleys and that these same villages should be the abode of marauding hordes of bandits terrorizing the surrounding country.

During November of the same year events took place that were of special interest to the new missionary. The first was a trip by donkey in company with Rev. Trued to a large heathen festival at the Middle Holy Mountain near Tengfeng, one day's journey north of Juchow. While this is not the most famous of China's holy mountains it nevertheless attracts countless pilgrims from all parts of Honan during the great festivals which are held on the tenth of the tenth Chinese month each year and extended about a week in duration.

We took our place in the long procession of pilgrims wending their way over mountain passes, some on donkeys, but most on foot, having provided ourselves with a pair of donkeys with their drivers. A corps of evangelists had preceded us the day before, but as it was dark before we entered the city we failed to see them and conesquently had a difficult time to find a place in which to lodge. After presenting our cards at the mandarin's office we were provided with an official runner who took us to an inn in the suburbs of the city, where we were given a bed in a small kitchen.

The next day we went to the large temple, where we found the evangelists with their tent busy preaching and dispensing gospel tracts. Every few minutes elaborate processions of pilgrims with banners and a deafening roar of music would march through the temple area up to the inner temple to worship. We proceeded to the

inner temple and found hosts of worshipers burning incense and kowtowing to the idols. It made a deep impression on the newly arrived missionary. Here the power of the evil one and the hold of idol worship on the minds of the masses were realized as never before. As we later made a trip around the city of Tengfeng on its walls we were earnestly longing for the day when we could plant a gospel beacon in this stronghold of heathen darkness, a hope which has since been realized.

Another event of great importance to the newly arrived, as well as to the entire mission, was the celebration of our tenth anniversary as a mission. This took place at Hsüchow. It was originally intended to celebrate this event on the twenty-first of October, the day of the arrival of our first missionaries at Shanghai, but it was post-

poned on account of sickness and was held November twenty-fifth instead.

On the day appointed there assembled about twenty of the missionaries, including a specially invited guest from the theological seminary at Shekow, Rev. Erland Sihvonen of the Finnish Missionary Society in Hunan, who



Winnowing the Wheat on a Threshing Floor.

gave some inspiring addresses both in Chinese and in Swedish. Some of the numbers on the foreign part of the program were: Anniversary Poem, written by Mrs. Forsberg before her departure; My First Year in China, Rev. A. W. Edwins; When the Ground Was Broken at Honanfu, Dr. C. P. Friberg; How the Work Started at Yuchow, Rev. J. W. Lindbeck; Reminiscences from the Opening of the Kiahsien Station, Sister Ingeborg Nystul; The History of the Juchow Mission Station, Rev. A. E. Trued; Experiences of a New Missionary, Rev. M. B. Hanson; What We Have Done in Educational Work, Sister Thyra Lawson; Opportunities and Difficulties in Medical Work, Dr. O. W. Lindorff; Our Mission Work among the Women, Sister Hanna Engberg; How God Has Blessed the Work of Our Mission, Rev. J. W. Lindbeck. There were also several solos as well as songs by an improvised chorus.

The return journey was made by rail to Honanfu, where several days of meetings had been arranged for the Chinese Christians, then by cart through the famous Lungmen Pass, with its wonderful caverns and statuary dating back almost to the time of Christ. Workmen were busy in many of the large caves taking impressions from the various inscriptions, later to be sold to curio hunters and students of antiquities throughout the entire country.

Arriving at Juchow preparations were immediately begun for the holding of a special meeting with baptism. As helpers for the occasion had been invited Pastors Swenson, Hanson, and J. L. Benson, together with Mrs. Swenson, Mrs. N. Benson, and Sister Ingeborg Nystul. The people attending the meeting were divided into seven classes with a missionary assigned to each group, whereupon thorough-



FOREIGN RESIDENCES AT JUCHOW.

going instruction was given during the course of several days on the first and second parts of the catechism. At suitable intervals during each day there were preaching services with topics centering around the main theme. Saturday was devoted mostly to the examination of candidates for baptism. Each one had to give a clear testimony as to the reason for the faith that was in him, as well as show that he had the requisite knowledge and preparation to receive the holy sacrament.

On Sunday morning the little chapel had been elaborately decorated and an impressive baptismal service was held under the leadership of Rev. Trued. Each candidate was required to come up to the altar and kneeling to receive the sacrament. Twenty men and five women were admitted into church membership on this occasion. In the evening a communion service was held with about sixty guests at the Lord's table. A holy stillness rested over the little group and heaven seemed to stoop and draw near. At no other time do Chinese and missionaries feel closer drawn together than when communing at the Lord's table. All barriers of race, language, and station seem to be entirely removed. All are one body in Christ.

Towards the end of the service an opportunity was given to those who wished to testify to the saving grace of God. An elderly woman stood up and led in prayer, thanking God for His grace and mercy and that He had graciously sent messengers of peace to tell the good tidings of love. A man from a village to the south gave a clear and ringing testimony to God's redeeming grace. One of the schoolboys confessed that formerly he had many doubts as to the reality of the Holy Spirit, but during these meetings and especially in receiving baptism and the Lord's Supper he had felt the mighty power of the Holy Spirit in his heart and he was convinced. This young man is to-day one of the most valued and trusted workers in the Juchow district.



CHAPTER II

Reminiscences, Continued

MMEDIATELY on the close of these meetings preparations went forward for the celebration of Christmas, our second one in China, but our first one on the field. A very good cedar tree was secured from the mountains near by, and was decorated to serve as our Christmas tree, around which we gathered on Christmas Eve, all the missionaries rejoicing together as one large family.

Early the next morning a service was to be held in the chapel. As there was only one alarm clock on the premises, and that one in the possession of Rev. Trued, he promised to get us all up in time, which he did. It seemed we had scarcely pillowed our weary heads for a much needed rest when the call came, "Up and get ready for the service!" We dressed hurriedly and went down for a bite to eat before going to services when someone happened to look at the clock and found it was only 2:30 a.m. In the dim light of a lighted match the long hand had been mistaken for the short one, hence the turning in of the premature alarm. Needless to say all betook ourselves to bed once more and slept until the proper time to get up.

The chapel had been decorated by the Chinese, perhaps not in orthodox style exactly, according to our notions, but it seemed to please them very well. Streamers of red paper had been hung about the walls with various Scripture mottoes. Just in front of the speaker's platform were arranged several tiers of plants in pots, the whole topped off with a triangular candle holder arranged in such a way that the speaker had to face his audience through this gloria of candles.

Rev. Trued preached on the well known prophecy in Isaiah. An-

other speaker, Evangelist Gin, spoke on the evangel. Being a very tall and fiery speaker, given to violent gesticulations and body movements by way of emphasizing his points, he found it somewhat difficult to contain himself within the circumscribed limits of the triangle, while his huge form cast grotesque shadows on the wall behind him. However, these little discrepancies were likely not noticed by our Chinese brethren, and the service proved an impressive one.

In the forenoon another service was held when there was a large



REV. AND MRS. GUSTAV CARLBERG.

influx of people from the surrounding villages. Our little chapel proved entirely inadequate to house the crowds, so advantage was taken of a large building with open front that had been used as a carpenter shop. Here a large platform was erected of planks at one end. Seats of planks were arranged. A tent borrowed in the city helped to increase the size of the space, while straw mats were made use of for the outer walls. The structure. twice the capacity of the chapel. was filled to overflowing both at the forenoon service and at the program given by the schoolboys in the afternoon.

The afternoon program was unique in its kind. An improvised chorus of boys, led by Mrs. Trued

at the organ, had its place on the platform. The boys, arranged according to schools, had their places in front of the platform. The audience sat in the rear. Each school had arranged for its own share in the program, so there awaited us many pleasant surprises before the program was over. I recall one school had assigned Bible verses to each one of the pupils to recite. This they did, but feeling that this was a rather meager presentation, each one proceeded to "giang" or preach the meaning so that it amounted to a sermonette with the Bible verse as a text. The climax, however, was reached when one of

the boys took upon himself to recite his verses in the peculiar singsong fashion used by the Chinese when memorizing their lessons, with a rhythmical swaying of the body by way of accompaniment.

This particular school was unique from another point of view in that all the boys, about thirty in number, had the same name, Feng, the name of their village was also Feng, and of course the teacher's name had to be Feng also. This teacher was intent on keeping up the discipline of his flock for when one of the boys was seen whispering in his seat he strolled up quietly and gave the boy a whack over the head with his hymnbook, which seemed to produce a wholesome effect

on the boy concerned and on the entire school. When the program was over red cloth bags filled with nuts and Chinese candy were distributed to each one of the participants.

In the evening there was another service when several of the evangelists spoke. All retired that evening feeling we had had a full day of fes-



VIEW OF BUDDHIST MONASTERY IN MOUNTAINS NEAR JUCHOW. The Temples date from the Tang Dynasty and are over 1,000 years old.

tivities, and rest and sleep had never seemed quite so welcome, but just as our eyes were about to close in sleep a great alarm was set up in the vicinity of the chapel and Chinese quarters near the front end of the compound. Looking out through the window we noticed a lurid glare and realized at once that the demon fire had been let loose. Dressing hurriedly we made for the scene of excitement to find that one of the straw-thatched sheds used temporarily as goat house was all ablaze. The Chinese were under tense excitement running here and there. A few of the more coolheaded ones quickly secured some buckets and a bucket brigade was organized with the result that the flames were soon under control with a consequent quieting of wrought up spirits. You will perhaps all agree that our first Christmas with the Chinese on our field was an eventful one and long to be remembered.

The Christmas and New Year's festivities over, we next made preparations to attend annual conference at Honanfu. Carts were hired and we set out on our two days' journey on a cool and wintry morn-

ing. The Lindorffs, Rev:s Trued and Hanson, Mrs. Carlberg and I made up the party. As we proceeded on our journey the sun also proceeded on its upward march with the result that the frozen roads began to thaw. Soon we were enveloped in an indescribable slush. Frequently the wheels of the carts would break through the thin ice



SPRING AND FOUNTAIN AT BUD-DHIST MONASTERY IN MOUN-TAINS NEAR JUCHOW. Favorite picnic grounds of Juchow missionaries.

settling the carts up to the hubs in an impossible mud. On the second day the roads had thawed even more so that we had an exceedingly difficult time in getting to Honanfu, arriving long after dark. Other guests arrived about the same time by rail, bringing the total number up to thirty-nine, of whom eleven were children.

The next three days were devoted to the business sessions of the conference. The two outstanding features of this conference were, unity of purpose, and a determination to push forward along all fronts to occupy the field for Christ. We shall never forget the last afternoon of the sessions. After wading through much of the routine work we came to the subject of evangelistic methods and the holding of special meetings, etc. How the Spirit of God seemed to

brood over our meeting! We all wished we could have spent days discussing this topic, the main issue and real purpose of our coming here, the winning of souls for Christ.

The fifteenth of January was on a Saturday, and a big day it was in the annals of our history, for on that day two of our own number were joined in holy wedlock, Rev. M. B. Hanson and Miss Gerda Liljeblad. It happened also to be Rev. Hanson's birthday, so early in the morning several gathered outside his room and sang songs in his honor. The ceremony was held in the chapel in the presence of the Chinese congregation. Decorations were in white and green with

wedding bells and Japanese lanterns to complete the effect. The short but impressive ritual was performed by Rev. Trued, after which the party repaired to the home of Rev. Lindbeck and family, where an inviting spread awaited the guests. Several toasts were responded to, interspersed with musical selections. This happy occasion will long live in the memories of those who were present.

On Monday some left for home. Others staved over a day, when visits were made to the Swedish mission in the city, and to the site of the great building operations west of the city. Immense barracks. capable of supporting upwards of 50,000 troops, were being erected. Honanfu is a strategical center commanding the western provinces of Shensi and Kansu. In former times for upwards of a thousand years this city was the capital of the nation. Little did we then surmise

that the city was again to virtually function as the capital not only of Honan, but of the entire nation as well under the brief but spectacular regime of the famous war lord, Wu Pei Fu.

Leaving Honanfu we proceeded by train to Hankow.

The Hansons accompanied us as they had an important visit



GENERAL VIEW OF LUNGMEN PASS, TEN MILES SOUTH OF HONANFU.

to make at the American Consulate, where their wedding was to be recorded. In order to make it entirely within the law the ceremony had to be performed over again, much to the surprise of all concerned. It turned out, however, that no book with the marriage ritual was at hand, nor could any be found in all the city of Hankow, as no Lutherans resided there at that time. Here indeed was a problem. The consul was not particular as to the form of ritual, but some form must be used. The difficulty was overcome by us going to Shekow over Sunday, where we visited in the home of Rev. O. R. Wold, rector of the Union Lutheran Theological Seminary there. On the way back to Hankow we had his church service book snugly tucked away in our suitcase. Small matter that the liturgy was in Norwegian and the ceremony had to be performed in the English language, as we managed to transliterate the words as we went along. The ceremony over, we felt that the Hansons were a much wedded couple, and we could vouch for that the double hymeneal knot had been securely tied. The second wedding dinner took place in the train dining car that day, and the wedding journey proceeded on to Hsüchow, and from there by cart to Juchow, and then to Paofeng, where the newlyweds eventually settled down, later on to be transferred to Honanfu, where they are at the present time.

One object of our visit to Hankow was to purchase necessary supplies, as we were now to embark on the new venture of housekeeping for ourselves. Every housewife in China would have interesting tales to relate regarding the training of her first cook, especially if he happens to be a new recruit and of a stubborn and self-willed disposition such as ours happened to be. More than once he flew into a fit of



CLIFFS AT LUNGMEN HONEYCOMBED WITH CAVES.

rage and went on a strike, only to repent and get his friends to speak for him to be taken on again. There comes a time, however, when patience is no longer a virtue, and when he one morning became unusually angry and left the pancakes he was supposed to serve for breakfast to burn on the stove, and led

all the rest of the servants in the compound off into open revolt, we refused to put up with his capricious behavior any longer. He was given to understand that his time of probation was at an end and under no circumstances would he be allowed to come back, and another was found to take his place.

During the following months we were busily engaged in getting acquainted with the various phases of the work, preparatory to assuming full responsibility for the same, as the Trueds were getting ready to leave for their first furlough. Their departure took place the first week in May. The responsibility now weighed heavily on our inexperienced shoulders. There were many problems to solve and many difficult situations to meet. In the fall the Vikners came to share the work and the responsibility, for which we were very thankful.

The next annual meeting was held at Juchow in December of 1916.

The important question of providing for the opening of the Hassel-quist Middle School was taken up at this meeting. It was decided to have the school begun at Juchow the following fall, and the responsibility for the same was placed on my shoulders. In the spring an opportunity was given us for travel and observation in order to prepare us better for the work ahead. A letter to a friend at this time gives the highlights of our experiences during this trip.

"Some time ago we took a trip to Shantung to attend an educational conference at Weihsien. We also extended our trip to include Peking, so had a chance to see a good deal of China.

"At Taianfu in Shantung we had a chance to climb the famous mountain Taishan not far from the birthplace and grave of Confucius. He is said to have climbed the mountain and worshiped there. Emperors from remote antiquity have worshiped on this mountain, and even now thousands of pilgrims go there every year. A massive roadway of stone blocks was built some time during the time of Christ and is kept in good repair. There are many temples, inns, monuments, and points of interest along the way and at the top. One makes the trip in rope baskets swung on two poles and carried sideways by two coolies, re-



PART OF AN AMPHITHEATER OF STATUES AT LUNGMEN.

quiring about five hours for the ascent, and two for the descent. "Our trip to Peking was especially interesting. As two of our missionaries, the Rev. and Mrs. Anton Lundeen, were there at the time studying the language, we stayed with them at the language school hostel. From there we took ricksha rides to different points of interest. We saw the famous Temple of Heaven, where emperors from antiquity have worshiped Shangdi or Heaven. Since the establishment of the Republic this worship has been done away with and the people of China enjoy full religious liberty.

"Another point of interest was the National Museum in the For-

bidden City. There were potteries, vases, carvings, embroideries, and other works of art from several centuries before Christ up to the present day. This collection is very costly and so large that only a part of it can be kept on display at a time. It was kept at Moukden during the Manchu Dynasty, but has since been removed to Peking.

"We also visited the Lama temple with its 600 or more filthy looking priests and hideous looking idols. The story goes that about the time of Christ's birth rumors came to China that the true religion had been revealed in the West. An embassy was sent to fetch the new religion to China, but they never arrived at their destination. They came to India instead and brought back Buddhism which was afterwards propagated. Especially in Thibet does it at present have its stronghold, where it has completely usurped the functions of the state. Lamaism is a corrupt form of Buddhism. An event of great significance is the annual devil dance held on the occasion of the visit of the living Buddha."

A letter written to a friend in May of 1918 will be of interest to show our attitude and feelings after three years in the work.

"There are many things to see and learn in this ancient country. We have been here three years now, but are only beginning to get at the inside facts of Chinese life. There are little surprises in store for us almost every day.

"Just a while ago Rev. Trued informed me that one of our workers had been home to the country to close the bargain for a new wife at the price of 100,000 cash (about \$20 U. S. currency). Women are handled like chattels here. As a rule they are sold into some home while very small and never know what kind of husband they are going to get until they are married. Sometimes they arrive to find themselves the second one in order. Most of the wealthy men have more than one wife. It's a blessing there is so much poverty or there would be much more of this than at present.

"I was present at a betrothal arranged by two of our Christians on the occasion of the joining up of the two families, the two youngsters in question being from three to five years old. This is the natural thing with them, of course, and only through long training under Christian influences will these ancient customs be made to change.

"Nevertheless, China is changing, perhaps more rapidly than we are aware. This was brought home to us very forcibly last week when

we had in our midst a fine type of modern Chinese in the person of Mr. Li Yohan, traveling evangelist. He is from Anhwei province, where Christianity has made further progress than here. Mr. Li has been conducting a series of evangelistic meetings at all of our stations, winding up here at Juchow. He is a very earnest, consecrated type of man and his messages had a profound effect on his audiences. It is indeed refreshing to gather day after day with the sole purpose of getting deeper into the word and will of God; and many a life that perhaps had been drooping under the blight of sin, or from lack of

spiritual food, was revived and new

purposes were formed.

"It was interesting to hear him describe the work among the tribes of aborigines in the province of Kueichow, particularly the Miao tribes. Almost from the start Christianity took hold among them, and now there are upwards of 10,000 professing Christians, and the work among them is almost wholly self-supporting.

"You perhaps know that the problem of self-support is a very acute one here. It is difficult for the Chinese brethren to realize that the church is their own church and not the foreigners'. As long as they have this notion they will not contribute much to its support nor take much interest in its work.



GIANT STATUES AT LUNGMEN.

"As you say there are problems in the work everywhere. The strongholds of the evil one are not taken without a struggle. Therefore it behooves us to keep our weapons in order and the powder dry. Prayer and the Word will break down every hindrance.

"We are glad to hear of the interest you take in our work. It is a great work and grows in interest as one gets into it. No, we aren't experts in the language yet. To learn the Chinese takes a good lifetime, and then one has still much to learn. We have come so far, however, that we are able to talk, and preach, and teach, and that is

a great satisfaction. One feels more at home and contented after one gets that far."

The missionary having passed his third year in China can hardly be termed a new missionary any longer. Therefore these reminiscences now draw properly to a close, since their main object has been to show how a new missionary is likely to react when confronted with the strange and difficult situations on the mission field.

Someone has likened the first years of one's stay in China to being in a tunnel. As one slowly gets command of the language it is like gradually emerging from darkness into light. Others have felt and said it is like beginning one's education all over again. Others again maintain you feel like you have to become a child again and be willing to start at the very bottom. All these expressions of opinion are correct. One certainly needs to grow in grace and wisdom, in patience and forbearance, in order to deal wisely with all the perplexing problems that continually arise. Many of these problems arise from our ignorance of the customs and ways of the Chinese; others are due to the innate differences of characteristics and viewpoints of westerners and Chinese; some are due to difference of race and language; others again are due to the lack of Christian background on the part of converts from heathendom, and to the innate perverseness of the unregenerate heart, and the persistent wiles of the devil.

Fortunate indeed is the young missionary who has an older missionary at his side to give help and advice. Above all is it important to allow the Friend of friends to take one by the hand and lead one gently but safely through the difficult and unpleasant places.

GUSTAV CARLBERG.

CHAPTER III

Then and Now

BY NELS BENSON.

HE "then" and the "now" of our title are the years 1915 and 1925 which bound the decade under consideration. The intervening years have been epochal. They have made stirring history in most every nation, and recorded great changes in most every line of endeavor. In the history of the Augustana Synod Mission in China these years have been none the less distinctive. They record the development of our mission from small beginnings to larger enterprise.

Our first decade in China recorded beginnings. The decade under review records more beginnings and some developments. This article would take its readers rapidly over the field in order to afford a comparative perspective of our work as it was then (1915) and as it is now, this year of grace 1925.

The seven counties constituting our field in 1915 have been slowly undergoing changes in response to the onward march of civilization, and the new awakening brought about by the more general spread of modern intelligence. Within our mission compounds the old has constantly given way to the new and the better in buildings and equipment. Now at all our main centers modern and substantial buildings are generally to be found at the mission stations.

Great as has been the change and growth visible to the eye, it is safe to say that the spiritual aspect of a large portion of the populace has undergone an even greater change. This spiritual transformation in the lives of thousands of church members and enquirers as well as more thousands of unknown and unrecorded hearers of the Word, is the direct fruitage of several tens of years of persistent broadcasting of the gospel message. The work has been cheerfully done by an ever increasing band of faithful and enthusiastic salaried and voluntary workers. We have them now by the hundreds. From the light these shed by word and deed in addition to hundreds of thousands of pages of Christian literature annually distributed we are seeing enacted again before our eyes the miracle of the mustard seed. To Him, our



REV. AND MRS. NELS BENSON WITH BURDETTE, LINNEA, AND BABY LELA PAULINE. Lela Pauline, born August 2, 1925, is the latest arrival in our mission.

Christ, who is the author and finisher of it all, be all praise and honor.

Honanfu, Juchow, Kiahsien, Yuchow, and Hsüchow were our main stations in 1915. Our Hsüchow district comprised less than one half of Hsüchow county. In 1918, by agreement with the China Inland Mission, the whole of Chang Ko county was added. By a further agreement with the same mission in 1924 their mission holdings in the city of Wei Chuan, consisting of property and mortgage to the amount of about \$600.00 Mex., was taken over by the Augustana Synod Mission. Further in the county of Hsüchow, south and east, the territory within a radius of fifty li, about 17 miles, was agreed upon as open to either mission as opportunities

for development and extension of the work presented themselves.

In 1922 the Honanfu district was increased in area by the addition of Yenshih county and a part of Gunghsien, formerly worked by the China Inland Mission. This field was divided by the conference in 1923, Yenshih, Dengfeng, and Gunghsien counties constituting a new district.

Chengchow was opened in the fall of 1923. This added another county seat to our work and another main station to our list. It is a

large and growing commercial center. Though other missions were already working there, our entry was justified by the size of the city, its strategic geographical importance, and its proximity to our field.

Paofeng, originally a part of Kiahsien district, was for a short time considered a main station but reverted again to its status as an outstation to Kiahsien.

In the Juchow district, originally one county, outstation work was begun in a small way in the Iyang county seat several years ago. This county and the work begun there was enthusiastically taken over in 1924 by the native church on our field as their special field of home mission endeavor. During the past year an evangelist has been kept there, salaried by the native church. Several men from our churches



FOREIGN RESIDENCES AT HSUCHOW.

House in the foreground was rebuilt in 1924 and is occupied by the Carlbergs. The next house was built for the single ladies. The last in order is occupied by the Lundeens.

have volunteered to give shorter or longer periods of their time gratis for the task of opening up that county. The pastoral duties of the Iyang district fall to the lot of the pastor at Juchow.

At the beginning of the period under survey the field included five districts covering seven counties. This decade closes with our work focussed at eight main stations, including Iyang, covering a work in thirteen counties.

We have reviewed briefly the territorial aspects of our field. We turn now to consider the physical, or outwardly visible, development of our institutions, where more or less intensive work has been conducted during the decade. Ten years ago at most of our stations buildings that housed our institutions were few and mostly Chinese in style and construction. Our equipment was also small and often improvised. Station compounds were small and crowded.

In recent years there has come a metamorphosis in compounds, buildings, and equipment, that even the casual observer would not fail to note. Substantial brick buildings in Chinese style now grace our various compounds. In addition to this all our main stations, with the possible exception of Chengchow, the latest opened, can boast of one or more foreign missionary residences. Then, too, not a few substantial brick and stone buildings in semi-foreign style house the



FIRST EVANGELIST'S COURSE ON OUR FIELD. Held at Hsüchow in 1914,

work in various departments. The growing number and size of these buildings bear testimony that much work has been done on the purely mechanical side of our mission work.

In the homeland the real pastor finds little satisfaction or joy in bricks, mortar, and building plans with attendant accounts and worry. The main brunt of such work can there be put on other and more expert shoulders. The missionary finds as little joy and satisfaction in kindred pursuits, yet turn as he will amid the superstition and ignorance, amid the dishonesty and greed of a heathen land, he cannot avoid this work of building up the physical bases at which the

more important mental and spiritual fruitage is to be gained. The buildings and compounds are but the scaffolding, as it were, of that spiritual edifice, we are here to erect by the grace of God, through the gospel ministry. It is with profound gratitude to God that we observe this spiritual structure now beginning to take definite form and come to its own.

At the close of the last decade it was a keen joy to be able to number our Christians, such as they were, even by tens. At least one of our main stations had not yet gathered in its first ten; our largest was still below eighty. Those were the days of mortal fear on the part of the natives of the very precincts of the mission station; of suspicion and distrust for the missionary; and persecution for any



SCHOOL FOR EVANGELISTS HELD AT HSUCHOW IN 1924.

who dared confess Christ among the people. Many hideous stories were current about the mission stations, such as the taking and holding captive the spirits of people who ventured near and the kidnapping of Chinese children in order that their eyes and other members might be used in the production of the wonderfully powerful foreign medicines used at our dispensaries.

Into this vortex of ignorance, superstition, and suspicion every gospel agency at our disposal was thrown. Thank God the gospel has never been bound, though the human instruments were necessarily few in the earlier years, and such as volunteered were far from desirable. Christians were few and native leaders had not yet come forth. But God, the Master Workman, with very humble and defective tools has wrought marvellously for us to the glory of His own precious

name. God's time-honored principles followed in our work were "to the law and to the testimony" and "patient continuance in well-doing."

There was little organization and precious little to organize. The missionary and colporteurs were busy with preaching and tract distribution in the street chapel or on the street and at markets and fairs. This method has not been wholly done away with, though in recent years we have organized more closely for more determined effort in intensive evangelism. The most pronounced feature in this line is the organization of six tent bands. Each band is busy in a given district with tent preaching and, by twos, in house to house tract dis-



SCHOOL FOR BIBLE WOMEN AT JUCHOW IN JUNE, 1925.

tribution and testimony. They are at their work persistently for about eight months of the year. No evangelistic work in which we are engaged is done more systematically and pursued more assiduously than the work done by these bands. The interested enquirers are recorded and follow-up work among them is done from the main station or nearest outstation. This consists in organizing weekly enquirers' classes and Bible study groups. Besides this, at most of our stations, the aim is to have at least two short courses a year, e. g., one or two weeks' classes in devotional Bible study, catchism, Bible history, phonetic script and hymn singing.

Our growing Christian constituency still has a long way to go before

coming into the fullness of their spiritual heritage. Yet keen joy and gratitude fills our hearts when we contemplate the spiritual status of many of our Christians. Our evangelistic workers and older Christians have in recent years developed a Christian conscience. Many give evidence of a real deep experience of faith, forgiveness and loving service in the Lord. This in turn reacts favorably on the increasing number of enquirers brought by them. Twenty years of gospel seed sowing is now coming to beautiful fruitage. On several occasions in recent years over a hundred souls have been baptized at a single service. During the last decade the number of Christians has increased from less than two hundred to nearly two thousand.



GROUP OF AUGUSTANA MISSIONARIES GATHERED AT THE HOME OF THE SWENSONS IN HONOR OF MRS. SWENSON'S BIRTHDAY, SUMMER OF 1925.

Of our school work we can truly say that it had hardly found itself at the close of the last decade. Schools were few. Practically all were of primary grade. They were organized rather according to the old Chinese system with few or no modern subjects on the curriculum which consisted mainly of the two "Rs," the third, arithmetic, being practically an unknown quantity. Memorizing the catechism and daily devotions supplied the Christian touch. In some instances neither teachers nor pupils were Christian.

During the present decade we find our schools progressing rapidly. The courses were gradually standardized. A school board was organized in 1918. It took in hand the supervision of the schools of the whole field, thus making for permanency and unity in grades and textbooks. Since then our schools have had a healthy growth. Our boys' and girls' schools at the close of this decade are fully organized up to and including the junior middle, which is equal in grade to our American junior high school.

Within the last two or three years two other types of schools have made their appearance. Schools for married women have been organized at several stations. These serve ladies and girls who, for lack of educational opportunities, cannot enter the standardized girls' schools. Then again we have the Bible school organized in the fall of 1925. This school is the final realization of fond hopes and many prayers of several years. It serves not only graduates from our higher primary and middle schools but also a large number of evangelists and Christian workers who are longing for a deeper insight into the Word and wider field of service, but who, because of lack of educational opportunities in younger years, are barred from the privileges of our standard schools.

In conclusion let us note a few items which have become part and parcel of our work during this decade. Our medical center was moved from Juchow to Hsüchow in 1917. The boys' middle school followed suit in 1919. Shortly afterwards quarters were procured for the Emmy Evald School and Hsüchow became also its home. These developments determined Hsüchow as the educational center of our mission.

The baptized Christians were organized into congregational units at each district center in the year 1919. The following year the Lutheran Church of China was organized, uniting seven Lutheran missions, the Augustana Synod Mission becoming one of the charter constituent synods. In that same year our local churches adopted constitutions conforming to the larger body.

A Union Lutheran Theological Seminary had been functioning for some years at Shekow, Hupeh. Our need for sharing in such an institution was becoming more apparent every year. The institution was also in need of a larger supporting constituency. In 1920 we finally became shareholders in the institution and Dr. A. W. Edwins,

our senior missionary, was set aside as our representative on the seminary faculty. The following year our first three students were enrolled. They finished the course in 1924 and are now in positions of leadership on the field.

In 1921 the mission monthly, Honan Glimpses, was launched. It has linked us together on the field as well as brought us closer to the home church. In this same year five provinces in north central China, including our field, were in the grip of a severe famine, the worst in a generation. For several months during that fateful year the daily bread of over half of our people was seasoned with agony and distress. But it was God's unique opportunity for opening a



VIEW OF A TERRACED VALLEY WITH YELLOW RIVER IN THE DISTANCE FROM A TRAIN ON THE LUNGHAI RAILROAD.

highway for His work and breaking down the strongholds of superstition and ignorant opposition to His gospel.

Since that eventful year the vicissitudes have been many. Robber and soldier depredations and student demonstrations have been increasingly the order of the day. In the fall of 1924 a strong anti-Christian movement was blown into flame, sponsored especially by government students. This movement was about spent when an unfortunate incident in Shanghai, May 30, 1925, afforded a new opportunity for agitation and propaganda and the launching of a frenzied anti-foreign boycott throughout the whole country. This movement is directed especially against the British, but it bids fair to hamper not only commercial interests but missionary enterprises as well.

During the period under review twenty-five new workers have

joined us. Two have passed to their reward, and five have severed their connection with the mission. The year 1925 closes with the foreign staff as follows: three doctors, fourteen pastors, eleven teachers, four nurses, three deaconesses, eighteen wives and forty-one children, a total of ninety-four souls.

What more shall I record? Words fail me and space forbids further details. The present outlook is not so bright. Large anti-Christian and anti-foreign agitation is under way. Many questions fraught with weal or woe for our mission work press for solution. No one can speak with certainty of the future; each day must bring its share of the solution, for which we wait in patience. However, one thing is certain, in the midst of disquiet and difficulties God is building His Church in our midst. We trustfully commit ourselves and our work unto His guidance and care, assured that every work that is His can never fail of its final victory.

CHAPTER IV

Impressions of the Field

BY ROY F. THELANDER.

NE cannot spend five years in China without receiving some indelible impressions. A visit to Peking, the Great Wall, and the Ming Tombs brings one into the atmosphere of the days of Kublai Khan and his Mongol hordes. A trip through Shensi and Kansu to the key of China's Northwest, Lanchowfu, invites one to peer into the remote past when the civilization of Babylonia penetrated into Cathay. The highway connecting China with Persia, India, and Turkestan suggests a tale of adventure, of exploration, of suffering, and of conquest. It makes you feel some of the forces which result in the blending of races and the moulding of national character. The old capitol of the southern kingdom, Nanking, reminds one of the old struggles between the Manchus and the Chinese, between the north and the south, and of the horrors of the Taiping rebellion. But a missionary looks for something more than the monuments of the past. He looks for the creative work of the "Desire of the nations," the Son of God, upon the soul life of China's millions. What is actually being done to bring a people "sitting in darkness" into the glorious light of Christ? What is the contribution of the Augustana Synod in this great and glorious cause?

Nothing has given me more inspiration since my arrival in China than what I saw and heard on our field during the Easter season. It was as if our Saviour were walking among the people of China and rescuing them from physical and spiritual destruction. To see what the blood of Jesus Christ can do to cleanse and restore the most heathenish of heathen compels belief. Any doubting Thomas would be forced

to prostrate himself before the Son of God and exclaim, "My Lord and my God."

Our inspiration began at Kiahsien which was the first station I visited in company with Rev. Gustav Carlberg. The signs of robber depredations were in evidence the minute we passed through the city gate. The stores which once lined the street were nothing but ruins.



VENDER OF RICE PATTIES AT ENTRANCE TO MISSION STA-TION AT KIAHSIEN

The people had a hunted, depressed expression on their faces, which betrayed suffering and fear. The one spot of hope in that dark setting was the mission station. One could liken it to a beautiful rose planted on an ash heap. And more than one among the Chinese grasped the contrast that the Kiahsien mission station suggested. The members of the local church had at this time assembled from the country and the surrounding villages to attend the ten-day series of meetings which the pastor, Rev. David Vikner, had arranged. Sorrow, suffering, and uncertainty had impressed upon this flock of believers that Jesus is the rock and fortress to rely upon. From actual experience they could say in the words of the psalmist: "I love thee, O Jehovah, my strength, Jehovah is

my rock, and my fortress, and my deliverer; My God, my rock, in whom I will take refuge." Ps. 18. 1, 2.

What impressed me more than the miraculous escapes of the Christians during the robber troubles was the miracle of God's grace. The words "saved by grace" received a new charm as I heard what God through Christ had done for some of the outstanding characters of the Kiahsien church. Li Bah Teh, a former cut-throat, had once to flee from the city on account of his crimes. At Paofeng where Pastor Vikner and Pastor Swenson were holding a series of evangelistic meetings this man happened to drop in, and what seemed mere

chance proved to be the dawn of a new day for him. He was convicted of sin and in deep agony he cried to God for mercy. His cry was heard, and he was "saved by grace." It was touching to hear this man relate how he had entered a heathen home where an old father was at death's door, and how his earnest pleadings with God for the recovery of this old father were heard. The old man with his son

were present at the meetings to testify to the truthfulness of Li Bao Teh's story. As a result of this revelation of God's wonderful power this home had been won for Christ. The day of miracles is not of the past.

The Sunday afternoon communion service was an occasion I shall never forget. A hundred and fifty of the Kiahsien congregation had assembled in a special room provided for service. Reverence and order among the communicants indicated that they understood the solemnity of the hour. We all felt that we were in an upper chamber with the Master. Pastor J. L. Benson preached the communion sermon. Judging from the spirit in which it was delivered one had reason to believe that hearts were touched. If any of our friends in America had been present they would have felt that it is not a hopeless



REV. THELANDER BESIDE THE NICHE HOLDING THE HOUSE-GODS IN A HOME AT KIAHSIEN.

cause that the church of Jesus Christ represents. They would realize that God answers prayer. To see a group of believers in the heart of a heathen country receiving the body and blood of our Lord with hearts in tune with the sacredness of it all is to be brought up on the Mount of Transfiguration where one looks up and sees Jesus only. Some of these moments in China are the joys that come to a missionary after years of sowing. Without them the foreign missionary would no doubt feel discouraged.

From Kiahsièn I went to Juchow in company with Pastors J. L. Benson and Gustav Carlberg. En route we passed by several ruins which showed the work of robbers. Otherwise the country appeared peaceful. When we arrived we found Sr. Ingeborg Nystul and Miss Berglund directing their work faithfully. The girls' school is under Miss Berglund's supervision, while Sr. Ingeborg devoted her time to bringing the gospel to the women of the city. In one section of the city we found the tent band preaching to the people on the street.



EVANGELIST DZONG HWAI DEH WITH WIFE AND GRAND-CHILD AT JUCHOW.

Mr. Dzong is one of the firstfruits at Juchow.

No one can accuse our missionaries of not using every Biblical means to bring the gospel to the people. Pastor J. L. Benson had "stuck to his post" in spite of the fact that he has his family in Hsüchow.

A home mission at Iyang financed and managed by the native Christians is one fruit of Mr. Forsberg's faithful work in Juchow previous to his capture by the bandits.

The beautiful compound in the suburb of the city with its attractive shape is a rest to the eye after witnessing the repulsive sights on the streets. We should never begrudge our missionaries comfortable homes and inviting surroundings. They need them to enable them to throw off the revolting scenes one inevitably finds in a Chinese city. Only they who have seen with their own

eyes the daily life on a Chinese street can appreciate what a pleasant home means. It is a good investment to conserve the health of our missionaries and to keep them in a state of mind which is conducive to the right mental poise. To be a foreign missionary does not need to mean the suppression of such tastes and talents as give color to the life of a Christian. Comparing the sums spent at home for parsonages with the sums spent for missionary homes no one has any reason to complain. Three thousand dollars, U. S. currency, is usually the

maximum sum spent for a missionary home. We sincerely hope that conditions around Juchow will improve so that Pastor J. L. Benson and family may be permitted to enjoy their Juchow home.

After a two days' visit in Juchow we left for the big meetings in Yuchow. The same day Juchow was attacked by the robbers. had gone to Iyang as we had planned we would have met the robbers. Needless to state we did not regret missing the introduction. When

we reached Yuchow we found the compound filled with people. Rev. Nels Benson, the former pastor in Yuchow, was preaching to a large audience in the new church which seats over a thousand people. Rev. Victor Swenson, the present pastor, was engaged in examining candidates for baptism. It was interesting to hear the answers some of the candidates gave to the questions they were asked. One young man made this reply to the question: "What if they kill you for becoming a Christian?" "They will have to kill me then for I cannot give up my Saviour." Among the seventy-six candidates who were accepted was a village chief who formerly had been more or less an out- Mr. Duh is of the official class. He is law. To see how seriously he regarded his baptism was enough to stir one's



MR. AND MRS. DUH WITH SON AND HIS FAMILY AT JUCHOW now an ardent Christian. Mrs. Duh serves as Bible woman at Juchow.

emotions. A prominent merchant of Yuchow showed the deepest reverance when he appeared for the sacred rite of baptism. He had a wonderful experience before the bandits gained entrance into the city. One day he was troubled over the fact that there were idols in his home. He had no peace until he threw them out. The next day the robbers entered his home. When they noticed that no idols were there they drew the conclusion that this was a Christian's home, and they left without taking a thing or doing anyone any harm. This experience made a wonderful impression on this merchant.

The big day at Yuchow was the baptismal service the Sunday following Easter. Over two hundred had applied for baptism. Seventy-six were accepted. To see this group kneeling for the washing of regeneration was an unforgettable scene. Words fail to describe the appeal such a scene makes to the soul. It suggested for one thing that "the fields are whitening unto harvest."

At Hsüchow, we have the Hasselquist Middle School which is supervised by Rev. Gustav Carlberg. Our mission is fortunate in having a man with Rev. Carlberg's ability as the principal of this school. He has avoided more than one difficulty by his tact while being firm at the same time. Through Rev. Carlberg's influence the Chinese head teacher at the middle school, Mr. Dang, has become a Christian,



CONGREGATION AT WORSHIP IN NEW CHURCH AT YUCHOW. Baptismal service in spring of 1925.

and his influence over the students is very wholesome. We can be sure that it was not for any temporal advantage that this man became a Christian, for he had held good positions in government schools and had other openings that promised greater remuneration than the one he has now. The evangelistic efforts made among the students have not been in vain, for many have been led to Christ.

The Hsüchow church is in charge of Rev. Nels Benson. The congregation is growing to such an extent that a large church is imperative. More property has been secured in the city so there is room for

expansion. Besides the church there are thriving boys' and girls' schools in the city.

Dr. Arthur Colberg, assisted by Miss Anna Olson, takes care of the medical work. We hope that the day is not far off when a large hospital shall take the place of the dispensary with its crowded quarters.

From Hsüchow Rev. Carlberg and I proceeded to Honanfu. We stopped over night at Chengchow where Rev. and Mrs. Herman Larson have opened up a new station. A street chapel has already been



SEVENTY ODD MEMBERS ADMITTED TO CHURCH BY BAPTISM AT YUCHOW IN SPRING OF 1925.

prepared which no doubt will prove a means of approach to many in this important city. Chengchow, being a railroad center, will see wonderful developments within the next ten years. We are fortunate to have a share in the evangelization of this city.

Our missionaries in Honanfu have been living a strenuous life for the past five or six months. Honanfu has been the center of fighting between two hostile forces, and it has fallen upon Dr. Friberg and his assistants to take care of the wounded that have been brought to the dispensary. If one wants to see the wreckage of humanity a mission dispensary is a good place to visit. To one who is not accustomed to such sights it is sickening, to express it mildly. We have to admire our doctor and nurses who will spend day after day among such revolt-

Our Second Decade in China. 5.

ing scenes. It would indeed be a surprise if the Chinese would not recognize in this work of healing one manifestation of the divine love that will not let them go.

The Sunday service in Honanfu was well attended. Rev. Carlberg preached. Pastor Hanson is in charge of the local congregation. In the afternoon we attended a meeting in the street chapel. People come and go as they will in a rescue mission back home. The efforts are not in vain, however, for more than one has found the street chapel the door to life eternal in Christ.

We can as an Augustana Synod thank God for the work our missionaries have accomplished in China. It must be an inspiration to



RICKSHAS WHICH TOOK US FROM HONANFU TO LUNGMEN.
Revs. Thelander, Carlberg, and Lindell. Two Coolies were required for each ricksha.

our pioneer missionary, Dr. A. W. Edwins, to see the visible fruits of his prayers. Today he is exerting a great influence in the Lutheran Theological Seminary at Shekow. The Lutheran Church of China has one of her most distinguished scholars in Dr. A. W. Edwins. We can be grateful that Dr. Edwins has dedicated his all to the One who has given him all. We need never fear that our mission or the Lutheran Church of China will lack a stalwart defender of the whole Bible as long as Dr. Edwins's voice is heard. We can as an Augustana Synod Mission feel grateful that modernism has not been able to force an opening into the solid front of our mission. If the pres-

ent student agitation in China is checked so that no general uprising occurs we have every reason to believe that we as a mission have a great open door to the people of China. Let us rally to the battle cry of our missionaries and reinforce them by our prayers, our gifts, and our service.



REV. AND MRS. ROY F. THELANDER AND FAMILY.



CHAPTER V

Intensive Evangelism

BY JOHN J. LINDELL.

"I N the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good." Eccl. 11. 6.

On our way to Tengfeng the other day we passed some farmers who were planting cotton. Their drills or seeders were pulled either by mules, oxen, cows, donkeys, or by the people themselves. The season was at hand, rain had fallen and it was time to get the seed into the ground. We stopped and looked at one of the cotton drills. It was a very simple affair. A small box with two shafts attached by which to pull the drill. In the bottom of the box were three or four small holes and from these holes extended as many small wooden tubes through which the seed enters the ground. These tubes are about two feet long and are pointed and bent at the ends.

Although the drill is so small it takes three men and one animal to run it. One man leads the animal, another steers the drill and the third drops in the seed as he goes alongside of the drill. I asked one of the men, "When will the cotton come up?" and he at once replied with a Chinese saying, "Wu gu, liu mai, chi dou, bah hwa." This means, five days for millet, six for wheat, seven for beans, and eight for cotton. One man then remarked, "That was a beautiful answer."

As we passed on the evangelist remarked, "In our days the farmers use drills in sowing, in former days it must have been different." When the "sower went forth to sow his seed" he evidently did not use any machinery but scattered the seed with his hand. As we went along we talked about the different methods of sowing and planting,

and we came to the conclusion that the "sower" must have scattered his seed, as some fell by the wayside, some fell upon the rocky places, some fell among the thorns, while some fell in the good ground.

"The sower went forth to sow," that is evangelism. The methods will change from time to time, but there must be the seed, the sower, and the sowing, otherwise there will be no harvest for the granaries of heaven.

What is related in the following lines is not a theory about intensive evangelism, but simply a story of how we have tried in differ-

ent ways to sow the seed on the field allotted to us.



REV. AND MRS. J. J. LINDELL AND FAMILY.

Outstations.

From the beginning it was found that the work at the main mission station was mostly confined to school and hospital work, and that the outlying, thickly populated villages and market places would have to be reached by bringing the gospel directly to them. We began with what we call outstation work. A chapel was rented in some large market village. We tried to obtain a central place on the main street where the regular markets are held so as to reach as many people as possible. We have a num-

ber of these places now. The work has been blessed as a whole so that congregations of believers are now growing up in many of these towns and villages where, a few years ago, not a ray of the gospel had penetrated.

It has been difficult to get an entrance into some of these places, but the Lord has prepared and led the way in a wonderful manner. About nine years ago Rev. Lindbeck and I were on our way to Juchow. We stopped at night in a village called Beh Sha, "White Sand." It is half-way between Honanfu and Juchow. We reached the place by

sunset, and spent the night in a barn among mules and their drivers. It had been our plan for some time to open a preaching place in this village, but without any results. A Christian carpenter was with us and he was not idle. In the evening he made inquiries if there were not a vacant house for rent. He succeeded in getting a house along the main street. This house was large and roomy and had formerly been used as a salt depot. The people were afraid to live there as they said that the place was haunted.

Among the first converts of this place was a family named Hu. Eighteen years earlier Mr. Hu had received a Bible from Missionary Bloom of the Swedish Mission in China. Mr. Hu and his sons had



TENT AND PREACHERS AT HONANFU.

read some in the book the foreigner had given them, but without getting at its meaning. As soon as they heard that preachers had come to Beh Sha they decided to go and listen. They heard and believed, and the whole family, over ten people, have turned to the Lord. One of the sons in that family is himself a preacher of the gospel to-day. Others have been added since then.

At Tengfeng, a city hid among the mountains, we also had some interesting experiences before we obtained an opening. I visited that place, together with some evangelists, for the first time about seven years ago. We arrived at the city about sunset and at once sought lodging for the night. We walked through the whole city, but got only one reply, "No room." Then we turned back and came to an

inn outside the *gate we first entered. There we found shelter for the night and for the succeeding days spent at that place. In the daytime we preached outside the mandarin's yamen in the heart of the city. After ten days we left the city without any visible results of our preaching.

Our next visit to the place was made during the famine. During those months of hunger and suffering we were kept busy early and late distributing grain and preaching the gospel. The famine work itself had a wonderful effect upon these mountain people. The men in charge of the work were faithful Christians, so different from the officials of the people. The people wondered how strangers to them



INTERIOR OF THE TENT WITH TENT PREACHERS AT JUCHOW. Evangelist Guo Sui in Center. He is among the first to be called as evangelist on our field.

could have such unselfish interest in them, but as they listened to the gospel story from time to time they began to understand. Much preaching was done in that city in those days both by word and deed, and we met with wonderful response.

"The Story Must Be Told." One incident out of many illustrates this. A man in this district had bought some gospels at a fair. He took them home and he and his sons read them. As the meaning was hidden from them they put the books away. The father came to the city one day to see and hear about the famine work. He was not in need of help himself, but he wanted to see what was being done. While in the city he heard a man preach. What he said sounded familiar to him. It became clear to him that what was spoken had

some connection with the books that he had bought at the fair. He began to ask questions and then listened as the wonderful story of Christ was being explained to him. Then he went home and told his folks about it. They read some more from those mysterious little books; then the sons went to hear the story. To-day the whole family has turned to the Lord and many in their village are very much interested. One of the sons in that family is attending Bible school and is planning to become an evangelist.

"How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher?" Rom. 10. 14.

The routine work at these outstations consists in having regular Sunday services. This has its special value aside from the direct preaching of the Word in that it reveals to the people that there is such a day as the Lord's Day. Then the Christians gather for worship and instruction, and their walking to and from church is a silent testimony to their neighbors who are still idol-worshipers. We also have short courses for the Christians and enquirers when they are instructed in the Scriptures, catechism, the new phonetic script, and singing.

As the church members increase in number we hope that this work will be entirely self-supporting, and that the light from these centers will radiate to the surrounding villages, that the name of Jesus may be made known to the multitudes who sit in darkness and in the shadow of death.

Tent Preaching.

Tent preaching is another feature of our evangelistic work in China. It was begun on a small scale several years ago when we pitched our small tents at the fairs and at certain villages. To-day it has become one of the main factors in the spreading of the gospel on our whole field.

We have now several large tents which are in constant use nine months out of the year. As many as twelve men are engaged at each tent. They move from one village to another after having preached, taught, sold books, and visited homes for a whole month in each place. So far this mode of evangelism has proven the most effective of all. More people have heard the gospel at the tents than at any other

place. Many have been won for the Lord while the tent has been at their village. They have attended the meetings regularly for the entire time and have thus had ample time both to hear and to be instructed. Formerly we were glad when people would buy gospels at the big fairs, but these gospels may never have been read. Since we began the tent work the sale of gospels has decreased to a considerable extent, but there is a demand for Bibles, New Testaments, hymnals, and catechisms, and we can not but rejoice at this. In one of



MR. HU SHI CHENG, FIRSTFRUITS OF BEHSHA.

Led to Christ by reading the Bible.

these places where four years ago there was not a single Christian there are now many who have been baptized and others are receiving instruction for baptism. There is now a permanent preaching place, and a school was opened last fall with a large enrolment. The people of the place have also contributed a considerable amount of money for the work and are showing marked interest in their new spiritual

By the help of God we shall continue the tent work until every village, at least the larger ones, have had the opportunity to hear the Word of God. Although the work has been carried on for some years we have but just begun. There are vet many places that are waiting, many places where the name of Jesus has never

been heard; these shall all hear the good news of the Saviour Jesus Christ

A Course for Evangelists.

It is self-evident that the greatest part of the preaching to China's millions must be done by the Chinese themselves. Faithful and able Chinese pastors and evangelists are a real need of the Chinese church. Many of our present evangelists are men from different walks of life. Some have been merchants, some teachers, some farmers, but as they are men with Christian experience and, in most cases, men with native ability, they have been chosen for this important work. In order to assist them as much as possible an evangelists' course is held every year. For one month these workers meet for the study of the Word of God, with some of the foreign pastors as instructors. As many as sixty men attend these courses, and when the course is finished they return to their various fields of labor with added zeal and

courage. It is indeed an interesting sight to behold so many men engaged in the blessed calling of preaching the gospel, and to know that only a few years ago they were all idol-worshipers, totally ignorant of its blessed truths.

We are thankful to the Lord of the harvest for the Chinese workers He has already called into His own service from our own midst the few years we have been permitted to labor among these people. Some of these men have been in the service from the time we began work in China. The cause of the Lord has become their cause; they have done as some of the early disciples did, left their nets and followed the Master. They have come out of



REV. M. B. HANSON AND FAMILY.

darkness into the marvelous light of Christ and have become light bearers to their own people. Life has a new meaning to them. They have found eternal life through faith in Christ Jesus, and they realize more and more that He is the only hope of China. Many temptations, entirely unknown to us, have come in their way from the very beginning of their Christian life. Some have fallen and gone back, others have been raised up again and continue in the Way, while there are some of whom it can truly be said, that they have put their hand to the plow and have not looked back.

These faithful workers are a cause of real joy. Most of them are very poor in material things, but they possess the true riches which no man can take away from them. Without these Chinese co-laborers a foreigner could do very little in China. They are God's own gift to His Church in China. Some of them have grown gray in the service and are soon ready to enter into their reward. They shall then be numbered among those who have come out of much tribulation, but have washed their robes in the blood of the Lamb.

Thus the work of evangelism is going on. Methods will change, but the seed must ever be the same. Substitution of seed means famine in



ENTRANCE TO THE KWAN DI, GOD OF WAR TEMPLE NEAR HONANFU.

Tablets at left and right were erected by empress dowager and her son during their flight to Sianfu in the Boxer year, 1900. Tablet in lower center was erected by Wu Pei Fu. Urns in foreground are used for incense burning.

the land. The sowers succeed one another, but the seed to be sown is eternally the same. We need not worry about its quality as the Lord has promised abundant harvest where it is faithfully sown. Therefore let us labor while it is day, night cometh when no man can work. Let us speedily bring the gospel to every city, village, and home in this part of the Flowery Kingdom which has been committed to us.

Paul's admonition is the best definition of Intensive Evangelism, and may we all take heed to the same, "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead,

and by his appearing and his kingdom; preach the word; urgent in season; reprove, rebuke, exhort, with all longsuffering and teaching." 2 Tim. 4. 1, 2.

"Oh, where are the reapers that garner in The sheaves of the good from the fields of sin? With sickles of truth must the work be done, And no one may rest till the 'harvest home.'

"Where are the reapers? Oh, who will come And share in the glory of the 'harvest home'? Oh, who will help us to garner in The sheaves of the good from the fields of sin?

"Go out in the byways and search them all;
The wheat may be there though the weeds are tall;
Then search in the highway, and pass none by,
But gather from all for the home on high.

"The fields are all ripening, and far and wide The world now is waiting the harvest tide: But reapers are few, and the work is great, And much will be lost should the harvest wait.

"So come with your sickles, ye sons of men, And gather together the golden grain; Toil on till the Lord of the harvest come, Then share in the joy of the 'harvest home.'"



CHAPTER VI

Itinerating

BY HERMAN A. LARSON.

A T each mission station a springless, two-wheeled cart is usually amongst the mission property. Its only recommendation for travel is, it gets you there.

One day in early February we were scheduled to take the cart to Shui Tien southeast of Hsüchow, where Li Meng Bei holds undisputed sway. This particular day his congenial smile was a little broader than usual, for the people, heeding his admonition, had come to the number of a hundred or more to attend the two weeks' evangelistic course.

Evangelist Li, in spite of weakness for governing, has been used by the Lord to the furtherance of the gospel among hundreds. On the way to Shui Tien we met a young lad. We asked him if he had heard the Dao Li, "doctrine." "Yes," he replied, "Mr. Li's dao li," and remarked further, "It is good."

The theme for the two weeks' course was from John 1. 29: "Behold the Lamb of God that taketh away the sin of the world." We were granted the privilege of seeing this realized during the course. Meetings had continued but three days, when on the evening of the third day, at the conclusion of the sermon, a man arose and publicly confessed his sin and asked God to forgive him. He beheld "the Lamb of God that taketh away the sin of the world." At the next morning's prayer meeting he fell upon his knees and said, "Jesus, I bow myself to Thee." This conversion made a deep impression on the gathering, amongst whom was a young man who later on accepted Christ.

At the conclusion of the course we departed to return a few weeks

later for baptismal service. At this time thirteen were received as members through baptism.

From here we journeyed by cart to Shen Gien, southwest of Hsüchow. Here the mission rented an exceptionally well built property at a nominal sum. We enjoyed very much the spacious rooms downstairs and upstairs, also the brick floors.

The attendance at the course was good. I recall two young men who took keen interest in the meetings, and beheld the Lamb of God. At the baptismal festival at Hsüchow, a few weeks later, they were baptized.

It was not until the conclusion of the meetings that we found out



REV. AND MRS. H. A. LARSON AND FAMILY.

the reason for the low rental of such a fine property. The place was considered haunted, and many expected to see the demons carry us off. That did not happen, so we proceeded the following Monday to Chuan Dien.

This village is a center for a great hair-net industry. Possibly some of our good ladies at home, before the days of bobbed hair, wore some of the nets made at Chuan Dien or vicinity. Makers of nets receive less than a cent per net in wages, and the average per day is twelve nets. It is a strong buddhistic center, and it is not surprising that the destruction of an idol by one of the evangelists brought on a persecution in which the Roman Catholics joined.

Here for the first time we met a Mr. Pan who was baptized later on in the spring. Returning to Chuan Dien in the fall, we visited Mr. Pan's village and discovered that he had not only borne testimony in his own house, but also in the whole village and surrounding country. Two of his sons and a neighbor were baptized shortly before Christmas. Not far from Mr. Pan's home lived a man who was demon possessed. This man's relatives had called in the doctor, who endeavored to use his needles to let the demons out, but without success. Next a Lao tzu priest, a sorcerer, was called in, but with all his exorcisms and demands upon the relatives, no result was obtained, except the enrichment of the priest. In despair the relatives, having heard of Mr. Pan, turned to him and requested him to come and see what

his God could do. Mr. Pan called some Christian friends and, with Bibles and hymn books in hand, they presented themselves at the sick man's door. Entering they seated themselves about the demonpossessed man, read the Word of God, prayed and sang. The demon could not thrive in such company so departed, leaving the man restored.

From a village some twelve miles northwest of Hsüchow

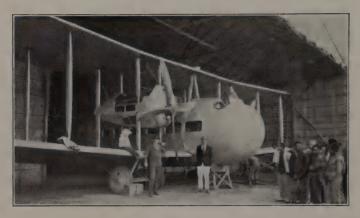


INTERIOR OF MISSION COMPOUND AT CHENGCHOW.
Showing Chinese house occupied by the Larsons.

came a delegation representing some two hundred people with the request that we take up mission work in their village. They had prepared a chapel together with several other buildings for the use of the mission. They especially requested that the foreigners should come and conduct meetings. The request was gladly acceded to. Soon after the work had been taken up, a delegation came in to the city asking assitsance in a law-suit. We explained to them that it was contrary to the Word of God and the rules of the mission to use the influence of the church in such cases. "Our redress must be sought from the Lord. We must pray to Him and trust that He in His time will render justice." Time and time again a delegation, together with an evangelist or deacon, came, receiving no other encouragement

Our Second Decade in China. 6.

than prayer and the Word of God. Finally a plea was made for the pastor's card in order that audience might be gained before the mandarin, but even this was refused. In the fall, when the evangelistic course was held at that village, the number of interested ones had dwindled to about eighty, but these had, through the preaching and the teaching of the Word of God, to a certain extent come to realize what the church stood for. Our hearts rejoiced when several homes were visited to see idols cast out and family altars established. A confession was made by one who later on was baptized, "Our purpose was wrong." He also admitted that if the request of assistance in the law case had been given he would not have seen Christ.



ONE OF TWO GIANT VICKERS VIMY AEROPLANES AT CHENGCHOW, SCHEDULED TO BE USED IN PASSENGER AND MAIL SERVICE BETWEEN CHENGCHOW AND HONANFU.

In this connection I remember how a man accused of being a dealer in opium and undoubtedly addicted to the drug, came seeking assistance. This was refused, but the opportunity was taken to lay the matter of his soul's salvation before God. This last spring the man received baptism.

The red spear society, a local defense organization, was strongly entrenched in the country bordering upon Chang Ko. All landholders were requested to affiliate themselves with the organization or, what was more important, pay a fee for tax to the organization. One of the older Christians being approached in regard to this matter, refused on Christian principles either to join or give a fee. For this the

Christians were persecuted and the life of this Christian threatened. He was forced to flee to the city. The evangelist took up the cause of the Christians against the "red spears." One day the leader of the red spears came into the mission compound. In the course of the argument which ensued he picked up the tea pot standing on the table and threw it at the evangelist. It struck the head of the evangelist cutting a gash. Frightened at the result of his wrath, the red spear leader took to his heels. The final outcome of the trouble was defeat for the red spears. Later on in the spring while conducting

the evangelistic course at Chang Ko we were surprised at the great attendance.

A well was to be dug on our property at Chang Ko. It was decided to dig it on the west side of the compound. Operations had already commenced, when a neighbor registered his displeasure, with the argument that his wall would cave in providing the well was dug bordering upon his property. Not to give any cause for complaint, but pointing out the Word of God to those gathered about, we had the well dug in the center of our property. At the next evangelistic course these neighbors attended and took and active part in the meetings.



A BUSY STREET IN CHENGCHOW NOT FAR FROM OUR MISSION HEADQUARTERS.

At Wu Nu Dien the bandits had HEADQUARTERS. become rather bold. The red spear men were up in arms and, desirous that all able bodied men assist them, had requested the Christian enquirers to join them. The enquirers refusing, the read spear society persecuted them. One dark, rainy night, during a week of evangelism at Wu Nu Dien, the writer was preaching to a small gathering of interested enquirers. Suddenly there was a noise at the entrance to the compound and in rushed a body of men with spears. Fortunately they stopped at the chapel entrance. The sermon was continued, but with what feelings need not be mentioned.

The struggle for souls goes on, forces of evil innumerable arise to contend, but victory is gained for those who put their trust in the Lord.



STREET CHAPEL AT AUGUSTANA MISSION IN CHENGCHOW.

CHAPTER VII

Work Among Women

BY THYRA G. LAWSON.

N Yuchow I received my first experience in short school courses for women. During one of these first schools of two weeks' duration I had an experience that left a deep impression as well as regret.

About twenty women from the city and country had gathered for the school, and among them was a middle aged woman by the name of Wei. She was from the country and had arrived the day before. In the evening she came to my room and bought a catechism. She expressed a real desire to know the truth and to be a follower of the true God.

Next morning in the midst of the opening prayers she rushed up to the platform, seized my hands and said, "Teach me, help me." The Christian women at once came to my aid and persuaded her to return to her seat. But we had barely gotten started again before she rushed up the second time and said, "I want your book," one that I had put so much time and hard work on. Thinking it would quiet her I gave it to her, but instead she said, "Now help me." I tried to tell her that we would soon start the classwork and I would then help her, but she shook her head decisively, seized my hands and said, "No, you must help me now and right here." The hand grip, the change in look and voice told plainly that all was not well. I tried to comfort her, but some women who also noticed the change rushed up, and before I realized what was up they struck her blow upon blow and demanded the evil spirits to depart. I called on them to stop beating her. One of the women answered, "You have not been in

China long enough to know the seriousness of demon possession and we cannot obey you here. Don't you see the evil spirits are trying to enter into you?" Whereon more blows followed. I told them that I was not afraid, besides there was no power in blows, and suggested all should pray instead. At once all voices were raised in prayer, but a more excited, nervous and spiritless prayer I have not heard either before or since. I tried to pray too, but failed to find words. Suddenly there was a calm and one of our new evangelists, an ex-Buddhist priest, appeared on the scene. For a moment I felt relieved, thinking he had more Christian experience than the women. He came quietly up to the platform, but to my horror he likewise followed the old



STARTING ON A CART JOURNEY FROM YUCHOW TO HSUCHOW. The Misses Anderson, Akins, Olson, and Lawson.

heathen method and struck the woman a blow on her head that could have crushed the skull, and with words as hard as the blow he demanded the evil spirits to depart. That was the last blow in my presence. Soon more people appeared, and I was released from the woman's grip. I was then told that my presence tended to make the situation worse, and for me to keep out of the woman's sight. I obeyed and it was with a heavy heart that I saw her through the window bound and carried away. Three days later word came from her home that she was dead. Upon inquiry I found that she had died from an overdosage of medicine. Their only excuse for using such drastic measures was that the demons were so powerful and stubborn that nothing else would drive them out.

Last year two Christian men passed through Kiahsien. They were on their way home from I Yang, where they had spent some time in preaching. It was a great surprise and joy to me to have one of them introduce himself as the husband of the above mentioned Mrs. Wei.

Since the experience with Mrs. Wei I have seen several cases of demon possession, where the captives have been freed and become new creatures in Christ. But in none of these cases was the blow method used. The Word of God and prayer has proven to be not only the safer method, but the only power sufficient to release them from the clutches of the evil one.



SINGLE LADY WORKERS.

Standing: Misses Helen Hermanson, Minnie Tack, Anna Johnson, Ebba
Person, Anna Anderson, Elizabeth Berglund.

Sitting: Sisters Elvira Person and Ingeborg Nystul
and Mrs. Hedvig Lindorff.

Another experience during my last short school for women in Kiahsien deserves mention. One of the Christian women had brought along a heathen woman by the name of Wang whom she frankly said had a very bad temper and was most unhappy. She was constantly quarreling with her mother-in-law and husband. Hoping that the gospel might help Mrs. Wang as it had helped her, she had persuaded her to come along.

The first days Mrs. Wang showed little interest, but at the first Sunday service the evangelist preached on Ruth and Naomi and Mrs. Wang was pricked to the heart. The next two days she was under deep conviction and cried night and day. At midnight the second night I was awakened by her calling me in a distressed voice as she rushed into my room. I got up, but immediately she pulled me to the floor, and there we sat about an hour in the dark while she poured out her soul in confession. Amongst other things she had stolen six dollars from her mother-in-law and then in addition she had cursed her for losing the money and for being such a poor manager. The theft was not discovered and as they were poor the loss was felt very keenly. Now her one question was, Could the unseen God in heaven forgive her. This she could not believe. But when I had gotten her out in the yard she fell on her knees, and stretching her arms toward the starry heavens she prayed a prayer such as I had never heard be-



SISTER THYRA LAWSON.

fore. In agony of soul she implored the God of the stars and the light to forgive her and guide her to and on the heavenly road that she might be saved.

Some over a thousand years ago a heathen wrote:

"Lo! in the darkness I wander,
Where is the light? Is there no light?
Nothing know I, but I wonder,
Is there no light? Where is the light?"

This question is still being asked. Mrs. Wang found no peace that night,

though she seemed so near it. She could not believe that the mighty God of heaven could really forgive such a sinner as she. And as she continued to cry and refuse to eat, the woman that brought her became alarmed and notified her people about her condition. Her husband came the next day to take her home. When Mrs. Wang heard it she said, "To go home now will mean that I will die and go to hell. I will not go under any circumstances." Her husband was of a different mind, however, and after some threatening language he succeeded in getting her on the donkey and triumphantly led her away. An hour later I was called in haste to care for an accident case. The patient, tied hands and feet to a stretcher, was none other than Mrs. Wang, though her hair and clothes were so disorderly and she was so

covered with dust, perspiration, and blood as to be almost beyond recognition.

In her determination to return to the mission station she had watched her opportunity and thrown herself off the donkey; and her husband had no choice but to call for help, hire a stretcher and four men to carry her back. She was now pronounced "possessed" and gladly given permission to stay. A quiet room was found for her, and a bath and change of clean clothes at once made her feel better. Her injuries were slight, and the second day she was up rejoicing

that she had found the "heavenly road."

When her husband came for her two days later she returned with him gladly. She said she was glad of an opportunity to go back and live differently. She wanted to be like Ruth. and vowed by the grace of God to be good, and not to curse or strike back even if they should kill her. Before she left she took farewell of all the women asking them if they had found the heavenly road, and if they were willing to recognize her as a sister in the Lord. The women all escorted her to the cart awaiting her in the street, and as a crowd gathered to learn the reason for such a send-off. she turned to them and asked if they had found the heavenly road.



Old Grandma beside the frame holding the ancestral tablets in a home at Kiahsien.

I had hoped to visit her in her home, but her home being ten miles away, and having other duties, I never found the opportunity. However, through others I heard that she was continuing to have it hard in her home, but was keeping her vow not to curse, quarrel, and strike back.

She longed to attend services, but her people refused to permit her on the ground that her first visit to the mission station had made her feebleminded.

Another incident which shows the problem of bandits and ex-

bandits found everywhere on our field occurred in Wang Yao in the Yenshih district. This village, Wang Yao, was opened to the gospel by the tent band last December. In february a two weeks' class was held there for women and girls.

Old Mr. Wang, who opened up his home for the school, is a venerable and very strict and orderly man. He never permitted the curious villagers to come and disturb the class, and at noon the gate was usually closed to give us a little rest. But one day two men called during the noon rest. The younger man was dressed in a stylish foreign hat, long overcoat, and did all the talking. His sporty, overbearing and disgusting appearance and manners caused me to give



A FEW OF THOSE ADMITTED BY BAPTISM TO THE HSUCHOW CHURCH IN 1925.

him a cold reception. The women who happened to be with me at the time seemed to stand in awe of him, and this puzzled me, but I reasoned that the women were not Christians, and money and clothes mean so much to the heathen. He asked where I was from, how many years I had been in China, the different places where I had worked, how many converts I had made, how many there were in Honan, in the whole of China, etc. He also asked if we missionaries did not make it our sole business to convert the Chinese to Christianity. I said, "Yes, because Christ alone can save the individual and the nation." When he left he said, "Well, seeing Jesus alone can save, be diligent, very diligent to preach Jesus, Jesus." As he walked down the path, laughingly and mockingly, he repeated the name of

Jesus. When he was gone I asked who he was, but the women only answered that he was a general in the army who had just come home for a visit.

Two or three days later the Bible woman came into my room and very cautiously whispered, "You did not know that the big man that called on you the other day is a big ex-robber chief, did you?" She then went on to tell that he had been a bandit leader for six years in Shantung. During all that time he had not been home, but recently he and his men were accepted into the army and, having the qualities of a leader, he was made general.

She further told of his diligence in preaching against Christ. He was going around to the different homes warning the people against accepting Christianity. He had even been to see old Mr. Wang and, when he failed to impress him by his absurd arguments, he tried to scare him by saying we would soon be around to collect for our work in Wang Yao. As Mr. Wang had opened his home for us he would have to pay heavy unless we were sent away. Mr. Wang was not easily moved by his fluent speech and in a slow, calm voice answered, "Well, if I only have the money it is all right."

Some who were not afraid of the general asked to have the class extended another week. This we consented to do, but the war cut it suddenly short. Since then our whole field has again been overrun by soldiers and bandits. Both are proving a real scourge to the people and also to our mission, but let this not discourage any one. In Proverbs 24. 10 we read, "If thou faint in the day of adversity, thy strength is small." Many too are united in praying for a spiritual awakening in China, and it may be God must use this scourge to answer these prayers and bring about the awakening.

"Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Mt. 18. 19.



CHAPTER VIII

The Emmy Evald School for Girls

BY ETHEL M. AKINS.

"HE God of heaven, He will prosper us, therefore we His servants will arise and build." Neh. 2. 20. It was in the faith in the same God of Nehemiah and resting in His promises that the first girls' school on our field was founded ten years ago. Many have been the encouragements and the discouragements. Even at this writing the future is not all clear. Labor and prayer have been added to labor and prayer. Pupils have steadily increased. Years of work have been constantly added, until now we have a good beginning in junior middle school work.

As God specially called and upheld Nehemiah in anguishing prayer and toiling in rebuilding the temple so God also laid the burden of opening our first girls' school upon Sr. Thyra Lawson and shortly afterwards upon Miss Hannah Colberg. The ignorant and neglected girls they came in contact with in their work suggested the possibility of a girls' school. With a dozen of these, a very small but good beginning was made in the spring of 1915 at Kiahsien. It was a venture of faith to Sr. Thyra and the girls, who feared what might happen to them in the hands of the foreigner.

The first building was an old two-story house partly ruined in an earthquake ninety years before and considered haunted. The teacher had a good education but was not entirely able to cope with all the problems arising. The pupils were from the lower classes of society, and many of the boarding pupils were supported by the mission. The extent of the equipment was a few uncomfortable seats, a small table, a wooden blackboard, and a few text books.

One little incident typical of the many will give an idea of what managing the first school meant. The old proverb, "In Rome do as the Romans do," was considered practicable with respect to the heating. The Chinese use no heating stoves, so don't have any heat in the class room either, was the conclusion. No account was taken of the fact that the Chinese use fire for cooking and that working in the home is different from sitting on the school bench all day. Fruitful blossoming of frozen feet, hands, and noses (Sr. Thyra herself froze



MISS ETHEL M. AKINS, Principal of Emmy Evald School for Girls.

hands and feet) were ample proof of the impracticability of the principle. An open pot of coal fire was secured which diffused so much smoke and gas it became unbearable. A small stove was then procured.

In the fall of 1915 Miss Colberg was sent out to take charge of the Emmy Evald School for Girls. As this little aggregation of girls from the different parts of the field was the only thing which even had the faintest hopes of becoming what the Emmy Evald School for Girls was supposed to be, Miss Colberg was given charge of this to make of it a good and complete institution of learning for the girls on the field. That meant first four years

of lower primary, then three years, now two, of higher primary before there could even be thought of a middle school.

Of the labor and anxious struggling it took to accomplish even the first step, to put one class through complete primary, Miss Colberg herself knows, but the fruits of her work are now evident to all. The spring she went home on furlough the first class of two members graduated from higher primary. Of these one is now teaching at Juchow. One of Miss Colberg's aims was that these neglected undisciplined children must first of all learn obedience, cleanliness, and

order. It often seemed a hopeless task. But to-day the two that were considered incorrigible then are both respected and orderly housewives. The Word of Power was taught and of course there was change of hearts and behavior, some evident immediately, and some bearing fruit later.

Sickness was one of the hardships. At one time all but two of the twenty-four pupils had scarlet fever. It meant eight weeks of quarantine, but God spared the lives of all. Another time several had small

pox. Another trial in the work at first was the ungratefulness of some of the pupils, and perhaps disrespectful talk about those who helped them. They had not yet learned to understand the blessings of going to school.

In 1922 the higher primary was moved to Hsüchow. Mrs. Trued was acting principal until she left on furlough in 1924, when the principalship was given to the undersigned. At Hsüchow we have already outgrown our quarters and are looking forward with joy to moving into new quarters. A fine three and a half acre plot is now being purchased adjoining the hospital and Hasselquist Middle School compounds. We hope that even in this land, where everything must go "slow-slowly," dormitories During the robber occupation this building was filled with and class room building may speedily



HOUSE AT KIAHSIEN WHERE THE EMMY EVALD SCHOOL FOR GIRLS WAS BEGUN. women refugees.

be erected so we can establish ourselves and soon enjoy the blessings of a permanent home.

Higher primary schools are being opened at the various stations, so our task here will be to receive their graduates for further education here. We have two years of junior middle school now. After completing the junior, we hope a full senior middle school of three years may be added.

At present we have an enrollment of fifty, coming from the different parts of the field. Of these, two-thirds are baptized Christians. The highest class this year has 100 per cent. baptized Christian enrollment. The lowest has 33 per cent. This shows that the school is an evangelizing agency. Also that the Christians are more likely to remain in school. Many of the non-Christians have less direct interest and often soon drop out. Many of the pupils are daughters of our evangelists and Bible women and of Christians and enquirers in both city and country. Some come from heathen homes.

Let me take you through a day's routine work and you will understand in part the school life of our students. The rising bell rings at five-thirty when all arise and have half an hour for getting ready for the day's work. From six to seven they all gather in the class rooms for study hour. They go at their study with vim and ardor. One of



PRIMARY GIRLS' SCHOOL AT YUCHOW.

the problems of the study hour is their desire to study aloud. Reading aloud is one of the factors that make a Chinese school seem unique to a foreigner. When one first hears it one only smiles. When one lives in the same compound with them and experiences the noisiness of the habit, the amusing and unique aspect is soon lost sight of. This habit is being gradually overcome.

Breakfast is served at seven-thirty, when all must have finished all chores of tidying up the rooms and compound. They stand up and sing grace, after which they all heartily and noisily join in on millet porridge and bread. Their staple foods are millet, sweet potatoes, and bread, varied occasionally with rice, vegetables, and meat for very rare occasions.

There is half an hour of devotional exercises led by the teachers before classes begin at nine. The recently purchased Estey organ is a great aid in singing. Forenoon and afternoon are divided into three periods of fifty minutes each, with ten minutes' intermission between classes. The nature of the recitation depends much upon the individual teacher. Many could well compete with the best teachers at home in tact and ability. Others use the old method of lecturing, having no confidence in the pupil's ability to think. The old method of memorizing is used to some extent. One will marvel at their ability to memorize, but when one asks a question and the pupil



PUPILS AND TEACHERS OF EMMY EVALD SCHOOL FOR GIRLS IN 1925.

stands up and rattles off the whole assignment by heart, or innocently asks, "Which paragraph shall I repeat?" or, "Where shall I begin?" one realizes that memorizing does not make a model student.

Each class has at least four hours of religion including catechism, Bible History, and Bible every week. There is no part of the work which gives the joy and satisfaction and the results that the Bible-class work does. There all sense of race, nationality, mode of living, and trend of thought, disappears. These often instead of being a hindrance are stimulating. Every foreigner will admit that contact with the Chinese has given him a clearer and more complete conception of Bible times and customs. There can be no greater opportunity in evangelistic work than to expound the doctrine day after day to the same group. They unconsciously lay up great stores of the Word. "Thy word have I hid in my heart that I might not sin against Thee."

Our Second Decade in China. 7.

A concrete illustration will show what the Word is doing in our midst. Li Yu Ying applied for entrance two years ago and was taken in. She came from a heathen home. Although seemingly a good girl she was anything but a chaste girl in either appearance or behavior. She wore the gaudiest colors, used cosmetics freely, had bound feet, was haughty in manner, and knew nothing of Christianity. This spring she graduated from higher primary. At the exercises she was chosen to represent the class in giving a little talk. She has unbound her feet, wears modest clothes, is very neat in appearance, gentle in



GRADUATES OF THE EMMY EVALD SCHOOL FOR GIRLS, HIGHER PRIMARY, IN 1925.

Residence of the Colbergs in the rear.

manner, and ranks with the first in the Bible classes. She is not yet baptized, but came to the special class for enquirers this spring and is deeply interested in the doctrine.

The activities of the pupils outside of learning books are far from complete. Until we get into our new compound we have practically no play ground. Our supply of books and literature is yet very scant, partly because wholesome reading material in the Chinese language is limited. There is altogether too little of the practical side of education necessary to make good home-makers, valuable citizens, and experienced soul-winners. Outside of regular work they have activities

such as, weekly literary society meetings, hikes, programs, special student meetings when some good speaker is secured, teaching of Sunday School classes, making their own clothes, etc. On Sunday the student body marches into the city to church in double file, dressed in blue and black uniforms with their long black braids adorned with bright colored yarn. A large group of happy girls like this with unbound feet, Bibles and songbooks in their hands that they can read, attracts much attention and comment. It is a testimony all can understand as to what the church is doing for the womanhood of China.

Daily contact and confidential talks with the girls always makes one wish one could do more to stimulate their thought life, to raise their ideals, and to give them a deeper sense of their duties as Christian citizens. Their young lives are often full of sorrow and hardship and knotty problems. Their patience, forbearance, and cheerfulness in spite of all is admirable. They are very receptive to the doctrine and to instruction in general. In their quiet unobtrusive way they exert a powerful influence in whatever walk of life they may choose. Surely there can be no more encouraging and fruitful work than with the young womanhood of this land. Let us thank God for the privilege and go on with more zealous prayer, more ardent effort, more generous giving, that the Emmy Evald School may go on building higher and higher, trusting in Him who alone can prosper us.



CHAPTER IX

The Hasselquist Middle School

BY JOHN L. BENSON.

ISSION policy in China has from the first shown tendencies toward two extremes. One is the "teacher-centric," where the emphasis is almost wholly on education. Many of the larger protestant missions which have abundant means and manpower at their disposal have more or less consciously followed this trend. They have devoted a large percentage of mission funds and missionary personnel to educational work. Where they have succeeded in maintaining a true evangelistic aim, nothing better could be desired for China. However, in many cases the secularizing influence has been too strong and consequently they have failed in their purpose to Christianize the community.

There is on the other hand what might be called the "preacher-centric" trend in mission policy. This places the whole emphasis on preaching and pays little or no attention to educational work.

Our mission being a late-comer in the field has tried to avoid both extremes. We have tried to follow a middle course which for convenience we will call the "church-centric." Our main emphasis is on evangelism. Indeed we aim to make all our work strongly evangelistic, whether it be the direct work of evangelism such as preaching and Bible teaching, or it be the more secular vocation of teaching in our schools, or medical work, or any other form of mission enterprise. The winning of the individual to living faith in Christ, we all consider our first and highest calling. Everything else must be secondary. The preacher-missionary, the colporteur, the tent-band worker, the itinerating evangelist, the Bible teacher — these are usually the first harbingers of the blessed gospel to the heathen communities where Christ

is unknown. Then when there are a few converts we feel it our Christian duty to provide them with schools. However, it has become a settled policy not to open schools until we have trained Christian teachers for them and the local converts are willing to assume responsibility for maintenance and upkeep to the limit of their ability.

At five of our mission centers we have established primary schools for girls and boys to serve as models for the Chinese and also to serve as feeders for the two middle schools, Emmy Evald School for Girls, and the Hasselquist Middle School for boys, both located at Hsüchow.

Before coming to China in 1914 I had the impression that the educational work of the mission was quite well advanced and that the Hasselquist Middle School was already a reality. It was quite a rude.



TEACHERS AND PUPILS OF THE HASSELQUIST MIDDLE SCHOOL IN THE SPRING OF 1925.

shock therefore to find that not only was there no such institution, but that the groundwork, i. e. the primary schools, were still in their experimental stage.

In Hsüchow, which already at that time had been selected as the home of the Hasselquist Middle School, we had no school of any kind up to 1916. Several attempts had been made to start schools, but these proved failures because no competent Christian teachers were available.

In the fall of 1917 the Hasselquist Middle School was opened at Juchow. The reasons for opening the school there instead of at Hsüchow were various. A small class of boys was graduated that year from the higher primary school there. The school work there was more developed than at Hsüchow. Besides, Rev. Carlberg, a school

man, had been stationed there as early as 1915. There was also the fact that for three successive years bad floods had inundated the Hsüchow school grounds. This had raised doubts in many minds as to the practicability of establishing our middle school there.

The attendance at Juchow from the first was disappointing. Though very nearly the geographical center of our field, Juchow is out of the way for five of our seven mission districts, because the communications are so poor. Thirteen boys were enrolled in the first class, but for various reasons one after another dropped out until, by the following spring, only seven remained. Rev. Carlberg, the principal, intro-



GRADUATING CLASS OF THE HASSELQUIST MIDDLE SCHOOL IN THE SPRING OF 1925.

duced various methods of self-help, hoping thereby to interest the poor boys and encourage them to keep on with their schooling. The next school year another class of six were added.

By this time several of us had learned some valuable lessons with reference to our school work. One was that we still lacked the proper ground work for our educational work. We needed more and better feeders, i. e., primary schools, for our middle school. Another lesson we had learned was that Juchow would not do as the center of institutional work.

At the summer conference, 1919, Rev. and Mrs. Carlberg were placed in charge of the American School for missionaries' children at Kikungshan. This was a temporary arrangement to tide over a vacancy. The following year Rev. and Mrs. Carlberg returned to the States

on furlough. Their transfer to Kikungshan automatically closed the Hasselquist Middle School at Juchow. The students were recommended to enter the middle school of the Lutheran United Mission in southern Honan. A few received mission aid to study at this school. After graduation they entered the service of the mission and are doing splendid work.

Meanwhile our schools at Hsüchow had developed. By the closing of the school at Juchow one of the teachers was released for our Hsüchow schools. This gave an added impetus to our plans there. First we organized a model primary school. Secondly we held a



FACULTY OF THE HASSELQUIST MIDDLE SCHOOL IN THE SPRING OF 1925.

teachers' institute attended by our primary teachers from all over the field. Their faults were pointed out, which were legion. Those that showed promise of improvement were recommended for advancement while the others were gradually weeded out.

Quite a number of boys were graduated that spring (1920) from the higher primary schools at Yuchow, Kiahsien, and Juchow. Consequently it was decided at the summer conference that year to reopen the Hasselquist Middle School that fall—this time at Hsüchow, its permanent abode. The undersigned was appointed acting principal to serve till Rev. Carlberg's return from furlough.

Thus the Hasselquist Middle School received its second lease on life

in the fall of 1920 when it opened its doors to receive a large enrolment of Chinese youth from all over our field and beyond. Indeed as many were refused and turned back as were received. A total of fifty freshmen were enrolled on trial which number in a few days was reduced to forty-two.

It was truly a venture of faith. We had no suitable quarters. A large mule shed was remodeled somewhat so it could be used as lecture room, dining room, dormitory, and kitchen. Not an auspicious be-



GROUP OF PRIMARY TEACHERS GATHERED FOR TEACHERS' INSTITUTE AT HSUCHOW IN 1924.

ginning it would seem and yet quite in keeping with the humble origin of the Christian Church.

There were other difficulties besides crowded and unsatisfactory quarters. The teachers were not all reliable. Two of them were not Christians and did not feel at home in a Christian atmosphere. Nor did they exercise the right influence on the students. Besides being principal of this school, I also had the responsibility for the Hsüchow mission station. The school was in the west suburb, while I lived in the city, so had a two-mile walk every time I went to classes or had an errand to the school-grounds.

However, the promise, "As thy day, so shall thy strength be," was wonderfully fulfilled on us those days. The first term passed without any serious difficulties. The Christian teachers did faithful work. More than half of the students were earnest Christian boys, who sought through prayer and example to win their unbelieving class-

mates to faith in Christ. That they were not unsuccessful in this is shown by the fact that all but one of those who finally graduated of this class had been accepted into the Church through baptism.

It may be of interest to see the composition of our faculty that first year. I shall give their names in English translation. Mr. Horse was assistant principal and taught Geography and Ethics. Mr. Yellow taught Mathematics and General Science. Mr. Heaven taught Chinese Language and History. Mr. King served as bursar and secretary and taught a class in Chinese Literature. Messrs. Bean, Net, and



FIRST PRIMARY SCHOOL ESTABLISHED ON OUR FIELD

King, teachers in the higher primary school, taught drawing, music, and manual training in the middle school. Besides Christianity, I taught English five hours per week.

To add to our difficulties that first year, famine with its attendant horrors stalked abroad in the land. Being on the railroad, Hsüchow attracted a great number of refugees from the stricken regions. Hundreds of these were employed by our mission to haul dirt and fill in both the school land and the hospital land, raising it several feet, to above the flood level. There is no evil but it may be turned to some good. However, we hope to be spared a recurrence of famine conditions in these parts.

The Christian boys in the middle school volunteered to help in the relief measures taken in this district. A number of them investigated famine conditions in some hundred villages and towns in the west county and reported to the committee.

In the fall of 1921 another class was added. We had now a sophomore class of thirty-four and a freshman class of fifty-two. Besides there were about fifty boys in the preparatory school.

Rev. and Mrs. Carlberg returned from furlough in December, 1921. Rev. Carlberg at once took over the principalship since I was already overburdened with other work.

By 1923 the school for the first time became a full-fledged middle



BOYS'PRIMARY SCHOOL AT JUCHOW

school with the requisite number of classes, four in the middle school and three in the preparatory school. The following year the conference adopted the government "6, 6, 4" educational system: lower and higher primary 6 years, junior and senior middle school 6 years, to which should be added 4 years of college.

In 1924 the first graduates of the four year middle school course were given their diplomas. With one or two exceptions these have all been employed during the year in the various congregations as teachers or preachers. A number of these are planning to enter college this fall. A few have expressed their purpose to prepare to enter the theological seminary at Shekow to prepare for the ministry. These first graduates, twenty-four in number, have almost without exception given very good account of themselves during this past year and are a

credit to our school work. This year another class of eight boys were graduated.

We be peak a bright future for the Hasselquist Middle School knowing that He who hath begun this good work will perfect it until the day of Jesus Christ.

CHAPTER X

The Bible School

BY ANTON LUNDEEN.

THE story of our Bible School is, we trust, full of interest to everyone who loves the Lord and our mission. Many years have passed since the thought of establishing a Lutheran Bible School entered the minds of several missionaries. "Necessity is the mother of invention"; so we may say, necessity is the mother of this institution. From the very beginning of our mission work in China, it has been the hope and aim of the workers to build up a self-supporting and self-propagating Chinese church. But everyone will agree that this can best be done through really converted and trained men. Accordingly, along with the preaching of the gospel, schools have been established little by little, so that now we have a rather complete system.

During the two decades of our missionary work, God has raised up a considerable band of simple preachers who carry the gospel to high and low of their own people. Most of these have been middle-aged men, comparatively poor, and without any pretentious education. But usually their hearts have been full of love to the Lord Jesus and burning with zeal to lead others to the Saviour. One thing these men must have in order to accomplish their task is a knowledge of the Bible. To begin with, the work of directing them in the study of the Word was left very largely with the individual missionary who was already loaded down with a multitude of duties. But, as time went on, some of the evangelists showed special trustworthiness and ability on the one hand, and the missionary felt the necessity of more thorough Biblical training on the other. Then, naturally, some of

the best men were sent to institutions of other missions where Bible training was a specialty. Sometimes this method proved satisfactory, but then again, quite unsatisfactory.

All these years the thought of establishing a Bible school of our own kept continually growing stronger. And now, praise God, what was first a thought had become a burning prayer in the hearts of many missionaries. It was felt that the best thing to do was to talk to God about it.

Then, as the Bible school movement in the homeland continued to wax warmer and more vigorous, finally taking shape and form in the Lutheran Bible Institute of St. Paul, this gave us a tremendous



REV. AND MRS. ANTON LUNDEEN AND FAMILY.

impetus and inspiration. At that time we would say to one another, "If a Bible school is needed at home where the people have grown up in the pale of the church, how much more here in China."

Besides, there was considerable agitation for a union institution together with the Lutheran United Mission. Two or three joint committees met and discussed the proposition, and it seemed to many that this would be the best solution of the problem. Then the entire matter was brought to a climax in 1922, when the Bible school of the L. U. M. was discontinued. Now everybody felt that something had to be done. Since some of our missionaries thought that a thorough investigation of Bible school work in China should be made before

taking definite steps, it was decided in the summer of 1922 to elect a committee of one to make such a study and present a report on findings at the following annual meeting. This, among other advantages, also gave everybody concerned time for more deliberation and prayer.

After hearing the report at the conference held at Hsüchow in the beginning of 1922, the matter was put to a vote. The first question acted upon was: Shall we have a Bible school, or not? Every member without exception voted in favor of a Bible school. The second question was: Shall it be a union institution or a project of our own mission? On this question, to the surprise of many, the majority vote was in favor of the latter. However, the thought was expressed



TEACHERS AND PUPILS OF THE BIBLE SCHOOL AT HSUCHOW IN 1925.

that this procedure was not meant to discourage co-operation with the L. U. M. regarding Bible school work, but rather to reduce to a minimum the machinery of the institution and thus make possible a more satisfactory co-operation.

Now it was the purpose of the mission to start the school immediately in a simple and unpretentious manner, but, on account of furlough conditions and robber disturbances, it was impossible to open the school until in the beginning of this year (1925).

With reference to place, it was decided in the summer of 1924 to locate the school temporarily at Juchow, but, because of renewed bandit disturbances in that district, it was decided to begin the work at Hsüchow, our institutional center. Accordingly, we are at present

located at Hsüchow, using mainly some buildings belonging to the Emmy Evald School and sharing the campus with the Hasselquist Middle School. It seems very probable that the Bible School will be located at Hsüchow permanently. Since we own no property, not so much as a foot of ground nor a single stone with which to build, the conference decided to ask our beloved church at home for the initial sum of \$5,000 as a building and site fund. Judging by the first term, the running expenses for the present year will amount to about \$700.



Old Mr. Yang, alias "Ping An" (Peace), gatekeeper at Hsüchow School Compound.

By God's grace we aim to make the Bible School just what the name implies. We do not wish to encroach upon either the secular schools or the theological seminary. We cannot and do not wish to do the work of either. The Word is taught in a direct manner. The Bible itself is our main textbook. The aim is twofold: 1) A thorough knowledge of the Mandarin Bible together with a pietistic, spiritual life; and, 2) Inspiration for and actual practice in the spreading of the gospel.

It is especially gratifying that God has given us two able native teachers, Mr. Wu Djen Ming and Mr. Mao Pei Djih. Mr. Wu is a graduate of our seminary at Shekow and has had more than a

decade of experience in preaching. The fact that he has been the faithful and untiring chairman of the Chinese conference on our field since the very time of its inception proves that he is highly respected by the Chinese Christians. While it cannot be said that he now is a perfect teacher, he doubtless possesses gifts which in time will make him an instructor of high rank.

We also feel that Mr. Mao is a very valuable asset to the institution. He is a modest person, somewhat younger than Mr. Wu. He

is a son of our own mission and has received almost all his education in our own schools. At one time he attended our seminary but was compelled to discontinue his theological studies on account of ill health. He has taught for several years in our higher primary schools and possesses talents for teaching. Besides, he has a thorough knowledge of the Chinese language and is very artistically inclined. Best of all, he is a good Christian man who takes a deep interest in every phase of religious work. In addition to being the secretary of the school and my personal helper, he will teach one Bible subject and Chinese.

Despite bandit ravages and general disturbances in the country, we have twenty-seven regular students. Moreover, a few others attend



BOYS' PRIMARY SCHOOL AT KIAHSIEN IN 1924.

the classes without being enrolled. It was something of a surprise that so many students could be matriculated at the very opening of the school. This is but another matter which proves the need of a Bible school. Now you will perhaps wish to know something about these students. In point of age, they range from 20 to 45. In point of education there are also vast differences. A few have had only a very meager schooling, but they are able to read quite well and write a little. Most of these will no doubt have to be dropped at the end of the first year's work. But even so, they will be fairly well equipped as tent preachers, gatekeepers, booksellers, etc. The bulk of the students have an education that would correspond to what our public schools offer in America. Then again a couple are high school gradu-

Our Second Decade in China. 8.

ates and some others have done more or less high school work. And lastly, we have a small group of men who have had a rather substantial old style education. At least one of these has the degree of "Siu Tsai." By God's grace all of these men have studied together in the same class with very little difficulty. Especially toward the close of the term, the spirit among them was splendid. It may truly be said they were of one heart and one soul.

Now finally a word about needs. Everybody understands that there will be connected with the institution continual financial responsibility, so we appeal to all friends to give of their means regularly from year to year. We also express our sincere gratitude for every donation which has been received heretofore, either directly or through the treasurer. But, however important the financial phase may be, we appeal most of all for true sympathy and continual intercession. May God bless the school and its supporters in His own way.

CHAPTER XI

The Famine

BY ALFRED E. TRUED.

N the winter of 1921—22 northern China was visited by one of the worst famines in its history. The summer rains of 1921 had failed to appear and consequently millions of Chinese were facing starvation.

The western half of our field was much worse off than the eastern half. What I have to say of Juchow county will apply as well to hundreds of counties on our field and north of the Yellow River. The methods of relief work were not much different at different places.

When we came down from the mountains in the fall and started inland from Hsuchow we began to notice the effects of the draught. However, it was not until we got west of Kiahsien that we noticed that something very serious was going to happen. The fields were barren. Groups of people, whole families, were leaving the district and heading for east and south. They looked very hopeless. They had picked together the most necessary belongings and put them on wheelbarrows. The father would be pushing while sometimes a little boy or a girl, too small to walk, would be tucked away on one side of the wheelbarrow. The other children and the footsore and emaciated mother would be dragging on behind. They had a long journey ahead and, in nine cases out of ten, knew not where to go. Along the road they had to beg to keep alive, with very meager results, there being such a multitude of them. If a family started out 100% strong in the fall on these wanderings, in most cases it had dwindled to 50% or 40% or even less, when it returned in the spring. One died here and another there when the cold set in and strength waned on account of lack of nourishment.

When we reached Juchow the most hair-raising stories were told us. A father, seeing no way of living through the winter, bought poison and mixed it with the food for the whole family and all died. One morning the people of a certain village were aroused by screaming children. Their parents had deserted them while they were sleeping. A man, who saw no way of getting through the winter, sold his wife for a pittance, so that he might get money for food. Thus the sad story continues; we could cite hundreds of instances of similar nature. Hundreds of families were broken up that dreadful winter, never to be united again. No one can possibly picture all the misery of the famine of 1921.

But for us it was no time to sit around and listen to stories of the tragedies being enacted round about us. The question we at once began to grapple with was, how to bring relief. First we called the



COOLIE WITH BURDEN.

church council together and decided how to help the poor church members. Those who could contributed to a fund for this purpose. Then there were the thousands of starving heathen to care for. How could we stand by and see them die! We tried to distribute grain to some desperate cases, but that was like a drop in the ocean. Finally Rev. Lundeen and I

decided to call upon the mandarin and other officials. After much persuasion they finally agreed to join with us in organizing a Famine Relief Committee. Some funds were gathered but far out of proportion to the real need. It fell to our lot as a mission to do something better. We started to write letters to the newspapers both in China and America. Many missionaries in other sections of the country did likewise, describing the awful plight of the starving Chinese.

This brought results. Relief came in a way and in amounts that we had scarcely dared to hope for. If at any time America has responded to the cry of a starving nation it certainly did so now, and with great liberality. China cannot soon forget how America responded in this her hour of need; but if China forgets, a loving heavenly Father will not.

The Lutherans of America donated large sums. Then the question

came up, How were these funds to be administered? They wanted the need on the Lutheran mission fields to be met first if possible. Our field was the one most affected. Committees were organized on both sides of the Pacific to administer these funds. As soon as funds began to come in they were cabled across and thus quickly placed at the disposal of relief workers where most needed.

It devolved upon us to organize the relief work on a larger scale than before. All of our evangelists and other workers that were suitable were drafted into this work. They were sent out two and two to visit the homes and distribute tickets to the starving. They were instructed to give to the most needy only. If they came into a house and found that chairs, tables, and practically all furniture had been sold in order to buy food, then they could give a ticket. This ticket

would entitle them to call at a local bank to collect a sum of money each month, sufficient to keep the family alive till harvest time.

When we were promised a sum of money, say \$5,000.00, from the committee, we would figure out how many persons that would carry through till the harvest and then give out that many tickets only. When the next allotment of funds arrived we distrib-



Transportation by Wheelbarrow.

uted a new batch of tickets. These tickets were in reality tracts of a special kind, so the ones who received them got both spiritual and physical food. In that way the gospel was also spread.

The evangelists and others who assisted in this work had to work hard. Arriving at a village they would be surrounded by great crowds, who would kowtow to them and plead with them to give them relief. It made their task very difficult. At times it was very hard to determine who was really most in need of help.

It was also very difficult to get the cash. The local banks had to send the checks to the railroad to get the dollars and these in turn had to be exchanged for cash and coppers. I remember one banker, whom we gave a check for \$3,000.00. He hitched up his mules to the wagon and drove to Hsüchow, 72 miles away, to get the money. It took about a week for the return trip. He also had to bring a load of

grain at the same time. The dollars he packed in a box, which he had placed in the bottom of the wagon. Then he loaded the sacks of grain on top. He met with no mishap till he arrived at a certain village west of Kiahsien. Here the mules refused to budge. He thought the day still young, so he determined to press on three miles further before stopping for the night. But no amount of punishment would make those mules go. No matter how he lashed them (and the Chinese know how) they refused to budge. "Well," thought he, "I'll stay then. I'll get home to-morrow anyway." Next morning when he came to the village, which he had meant to reach the day before, he found that it had been visited by a band of robbers during the night.



ACRES OF PITCHFORKS NEAR KIAHSIEN.

What a surprise! Had he been there, not only his money, but he himself would have been carried off by those marauders. This incident left a great impression on him. Another time when he went for money something very similar happened. In speaking of it afterwards he often would say: "This was God's money and He saw to it that it got to the right persons."

The days when money was to be distributed to those who held tickets were busy days indeed. We figured out that 50 cash per day per individual would sustain life. Fifty cash equals about one and a quarter cents. So a dollar carried a person through about fifty days. The head of the family came with the ticket and he was given sufficient cash to keep the family alive for a month. In this way a great

number were saved from death by starvation, but of course there were thousands we could not reach.

Then there was the work of cleaning up the city. Great numbers of poor people came to the city to beg. They filled the temples where they stayed at night. Many of these starved to death and a great many more would have shared the same fate had nothing been done for them. We took up the matter with the officials. We informed them that unless stringent measures were taken a plague might break out among these unfortunates, which might spread over the whole city and thousands might die. Some grain was still left in the city granary. It was agreed to select a few picked men, who were to go to the temples after dark and distribute tickets to all that lived there. On a set day these should come to the city granary and get grain on the condition that they left the city and went to their homes in the country.

The day for distribution came. It was a sight to behold, when these starved, skinny people came to get their grain. They came in, one or two at a time. Most of them had no bag or other receptacle to receive their grain in. But it is hard to find a Chinese without a spoon when it rains gruel. A woman pulled off her dirty ragged jacket and spread it out on the ground to have the grain poured out on it. Then she tried to pull it together and put it on her shoulders. But the cloth was rotten and split open here and there, and the millet ran out on the ground. A child would have cried, but here was no crying when such nice yellow millet was right under her eyes. The holes were mended, millet and dust were swept up and carried away. A man came in with a ten or twelve year old boy. The one who measured out the grain called out impatiently as he stood there with his round basket, "Where shall I pour it?" The man looked perplexed a second or two, then turning to his boy he said, "Down on the ground, quick, and pull off your pants." The boy obeyed. The lower ends were quickly tied with strings. Then this remarkable bag was held up and the yellow grain poured in. What a spectacle to see the man shoulder this bag and walk away! But in China that was nothing.

We did some road work and ditch digging also. At Hsüchow the grounds which now hold the Hasselquist Middle School, and the Hospital, were raised from two to four feet as a protection against floods. At Honanfu a number of soup kitchens were operated which saved

thousands of people. At some places children were gathered together and fed during the famine period. They were also sent to school and taught to read and write. This was especially true at Kiahsien and Yuchow. From this developed the orphanage at Yuchow. It is impossible to relate all the different activities in connection with the relief work in an article of this size.

We did not lose sight of the special opportunities afforded us through this work to preach the gospel. The crowds that assembled



Pitchforks and the men who grew and shaped them at a village near Kiahsien.

on Sundays necessitated the dividing up of the people into groups and a man put to preach for each group. The seed that was sown then will sprout and bear fruit some day. The famine brought us face to face with numbers of people, who under ordinary circumstances would not have come to our stations. The relief work brought words of gratitude from rich and poor. People of ordinary means, who could live through the famine without our assistance, would be pestered by hundreds of beggars. The rich had their troubles too. Once we saw thousands of people gathered around a rich man's compound assuming a threatening attitude and the owner had to send to the mission station for help. The sight of the mis-

sionaries and their evangelists soon dispersed the mob. Our work brought peace to all classes except, perhaps, the grafters.

We have no exact statistics but, generally speaking, we saved about 100,000 lives on our field. Many of these would not have died then, perhaps, but they were given a helping hand in the greatest trial of their life.

The great difficulty in a famine like this is not the obtaining of funds, but to get the funds to the people that need them most. God graciously gave us a set of men and women who could bring the money or grain to the poorest of the people.

I feel that our men are highly to be commended for their unselfish labor on behalf of their brothers and sisters in need. God be praised for His work in their hearts.

One man said when he was hunted up and given relief, "Sir, what is your name?" He had not sought for relief, but it came to him unsolicited, something unheard of in China. What a surprise! So he wanted to know the evangelist's name that he might pay him due honor and respect. He was told that his money came from America,



REV. AND MRS. A. E. TRUED AND FAMILY.

a land where the living God of heaven had put love into the hearts of men and women who feared Him, and who hearing of the distress in China, were willing to do what they could to relieve it. That man as well as many others got to know something about God in such an effective way as they had never experienced before.

The last word of the history of that famine is not recorded and it cannot be before many years have passed. God uses severe means, sometimes, to bring people and nations to their knees. But His motive is always their good. May His holy name be praised!



CHAPTER XII

"I Was Hungry, and Ye Gave Me to Eat"

BY INGEBORG NYSTUL

T was at our yearly conference at Loyang, 1921, that the truth about the famine on our field was discovered. We knew that the people had a scant food supply, as for several years the harvests had been very poor on account of repeated draughts, and during the summer of 1920 it seemed especially, as the Chinese say, "The heavens were brass and the earth iron." We knew it would mean a hard winter, but we hardly realized how great was the need, nor the desperate plight of the people. This can hardly be understood till one has actually witnessed a famine and seen the sad results of starvation.

At one of the meetings of the conference a messenger arrived, one in whose district the need was already great, and who had his eyes open to the actual need of the people. He came to talk it over to see what could be done to hinder the loss of life by starvation which during the coming months seemed inevitable.

As we had no money on hand for the purpose, and he had received relief money from the *Christian Herald*, he kindly suggested that we should use part of that to begin with. At one of our later meetings it was decided that each district should be investigated, and we should do all we could to help where lives were in danger. "But only the poorest of the poor" should receive aid. The undertaking was too great if one should help all those who were suffering.

A heavy snowfall made the situation worse. A number of wild herbs and roots are eaten in China. Some of these are poisonous, and feeding on them for a long time makes the face swell while the body remains a skeleton. The deep snow hindered even this way of assuaging the hunger, and the cold too was penetrating, for many had scant clothing and no fuel.

Our whole field was investigated, and it did not take long before we realized what a desperate enemy had to be fought. How little we in times of plenty understand what starvation really means. People were listless and hopeless with ghostlike faces and bodies which seemed nothing but skin and bone. They dragged themselves along



The Guan Yin Pusah, or Goddess of Fertility, in Temple at Buddhist Monastery near Juchow. Buddhist Priests in the foreground.

the road. Often we had to refrain from going out, as the hunger stricken would gather in great numbers and even tear our clothes in pieces in their eagerness to receive help. Our feeling of sadness would take hold of us as we thought of the millions of hungry and starved. The famine was worse north of the Yellow River and in the province of Shansi, but our field was also more or less in the afflicted area.

Thousands of refugees from the north fled southward, and thus the southern cities on our field like Hsüchow had crowds of refugees. These brought with them typhus fever with its sad results. Mr. Sphira had twenty-five Chinese Christian assistants in the relief work he was doing and twenty of these were taken ill

with typhus besides Mr. Sphira himself. He was spared, but twelve of the Chinese assistants died. At our other stations there were less refugees and the people were kept in their homes, which to some extent hindered the spread of typhus.

In our Conference Report of 1922 we find this statement: "Of funds given by the Union Lutheran Committee, about one hundred thousand silver dollars were distributed on our field. This was the means of helping nearly as many people, some received more and some less. A great number were helped during the last stages of the famine, so only a few cents became a relief; others were helped for several months.

General Feng Yü Hsiang's soldiers, then stationed at Sinyang-chow, sent one hundred large sacks of rice to the relief work done by the missionaries at Hsüchow. The soldiers were able to do this as they did not use tobacco or wine money supplied by the government. At some of our stations we also received money from the International Relief Fund which made a larger distribution of grain and money possible. From our Augustana Synod we also received a generous sum, and these contributions made us able to help those who other-



PAPER CART AND HORSE READY TO BE BURNT AT THE GRAVE.

Funeral of a rich man at Mengtsin.

wise would have starved to death. This fruit of Christ's love was new to the Chinese in these regions, and they often asked: "How is this, in time past people were left to die, no one thought of helping them?"

At all our stations systematic relief work was carried on. At Yuchow an orphanage was started where several hundred children found refuge. At Loyang about three hundred boys found refuge in schools opened for that purpose. Three soup kitchens were opened where twelve thousand people were fed every day for months. Money and grain were distributed in the district as far as Tengfeng. At Kiahsien we opened a little refuge for starved girls and also carried on industrial work among the women, which kept many homes together

and proved a great help. Road building was also carried on, and thousands thus came under direct influence of the gospel.

The following tribute is paid to our Chinese workers during those months: "Our staff of evangelists and other Christians almost without exception are worthy of the highest praise for their untiring and unselfish efforts in seeking out the poor and in bringing the relief to where it belonged." One of these was Mr. Sü, our Faithful Kiahsien evangelist. How untiring he was in his efforts. The need of the people was his own need. He, like the rest of the workers, tried to use this opportunity to tell the people of Jesus. He has since gone



"WAN LIUNG" OR PLAYING THE DRAGON ON THE STREETS OF HONANFU.

to be with Jesus, and perhaps that is the reason why his memory lingers with a special fragrance about it.

A few incidents from the famine may serve to illustrate the suffering of the people.

One day we discovered a little home occupied by a widow and her five-year-old daughter. The girl was too starved to walk and the mother locked her in the cold room all day while she went out trying to beg. In the basket on the floor we noticed a leg of pork, black, ill-smelling, the animal having evidently died from some disease. At the question as to whether she dared eat that meat she replied: "When you are hungry you eat anything." She promised not to touch it, but evidently devoured it after all, and a few days later she and the girl

were taken ill with horrible sores from which they, however, were cured.

One day in a little village where all were starving and sat almost motionless outside of their homes, we found a mother who for the third time that morning had sent her daughter to her future mother-in-law. The parents had told the girl that she must under no circumstances come back, for they had nothing with which to feed her. She must stay at her mother-in-law's home whether they wanted her there or not. But the mother-in-law did not want her, she drove her heartlessly away. Just as we talked to the mother, word came that



AN OPEN AIR BARBER SHOP.

the little girl was sitting by the roadside crying, halfway between her two homes. Not wanted — no home, nowhere to go, and no food. Though she did not know how to pray, yet the Good Shepherd saw her, and, did He not even count her tears? What a joy to be able to help that family so the little girl could come home! We saw her often since, a sweet smiling little girl.

One day a man was found with a bundle wrapped up in his clothes. The bundle was found to contain his youngest son. "I will give him to you, please take him," was his request. "Yes, but don't you love him, would you not rather keep him yourself?" he was asked. "I do love him, that is why I do not want him to starve to death," was the answer. Needless to say, the father got condensed milk and some

money and with a happy heart carried his son back to their mountain home.

In a family where the children were too weak to walk, we found a baby lying at the verge of death. When spoken to he only opened his eyes. Milk was given and the mother instructed how to feed him. At the time set she did not appear for more milk, and when I three weeks later visited the family the baby was in the same condition and still a tiny bit of milk left in the tin. The mother said she knew the milk was expensive and she fed the baby barely enough so he should not die. In that way she made the milk last long. The amount given



PEEPING INTO THE CAMERA TO SEE THEIR PICTURE TAKEN.

Group of men and boys assisting in the fording of the river between

Hsüchow and Yuchow.

was then gradually increased and the boy recuperated and began to grow.

Sometimes parents would leave their children and their homes to save their own lives, and thus the poor children were left to shift for themselves. These are only a few of the many incidents from those days.

We are thankful to God that the immediate suffering was lessened and lives were saved. The gospel was also by word and deed brought into thousands of homes. Like the Greeks of old, people from the country came in to one of our stations asking if they might see Jesus. They had heard that it was Jesus who had sent them aid, and took

for granted He lived at the mission station. God grant that we as His messengers whether in times of famine or plenty may represent Him truly. May He also grant that the work done during the famine of 1921 may glorify Him only.



CHAPTER XIII

The Orphanage

BY MINNIE E. TACK.

"SUFFER the little children and forbid them not to come unto me: for to such belongeth the kingdom of heaven." "Whosoever shall receive one of such little children in my name receiveth me."

China indeed is a country where much blessed work can be and is being done among the little children in Jesus' name. Upon arriving at Shanghai, the first thing we notice are these little Chinese children, in small boats around our steamer, begging! begging! Then as we travel inland, no matter where we go or stop, we are always surrounded by the children. It saddens our hearts to see the condition they are in, how it seems they are left to run around without care, naked, dirty, and full of scabs and sores. The larger children care for the little babies, and oh, how dirty even the tiny little babies are. Some would dare come near us and speak to us while others would run into the house crying. Others stood further back and said that the foreign devils are passing by. What a great work to care for and win these little ones whom Jesus loves.

Through sickness and poverty and because of the terrible famines that sweep over China so often, little children are left without parents, to go out and strive for themselves, so we find many children who have become street waifs begging for a livelihood. The Yuchow Orphanage began through one of the fearful famines that swept over Honan in 1921. Sr. Ingeborg Nystul has already described the conditions and how the most destitute people were helped. During this time the gentry in the city of Yuchow permitted the use of a temple

to care for several hundred children. These children were cared for until conditions became better; then sixty of the orphans and some very poor children remained and became the orphanage family. Miss Hilda Andersson was in charge of the orphanage until her furlough in 1924. Opening up orphanage work in a temple in China was anything but easy, but with a conviction in her heart that the task was God-given, she went to work, filling those many little hearts with joy, because they had really found someone who loved and cared for them.

This temple, Kuan Dong Ssu, as the Chinese call it, is of historic interest, having been built before the city of Yuchow. A bell was



HEATHEN TEMPLE IN CITY OF YUCHOW.

recently found belonging to this temple, bearing an inscription from the Han Dynasty, 25 A.D., giving a clue as to the time when it was built.

The temple consists of several buildings and many idols in every room. This was a discouraging feature for Miss Andersson when she tried to transform the place into a Christian home for the little orphans. The gentry were unwilling that these idols be removed as the women of the city still continued to worship in this temple. However during a series of meetings when one of our missionaries preached to the people about the living God and the vanity of worshiping idols of wood and stone, several soldiers who heard the message became interested and that very day went to the temple and threw out the idols. This made it possible for Miss Andersson to arrange a bed-

room, schoolroom, and a dining room. The children were especially happy because they no longer needed to sleep at the feet of the big, ugly idols.

At the present time we receive only such children as are fatherless and motherless. Some of those who have parents are now no longer receiving help from the orphanage. The family consequently now consists of thirty in all.

Mr. Bien, a graduate of the Norwegian Bible School of Laohokow, is in charge of the work. The bigger boys weave cloth and towels and make shoes. We hope to soon be able to make stockings. It is our



ORPHANAGE GROUP AT YUCHOW IN 1924.

aim to gradually make the orphanage self-supporting through these industries.

The little boys go to our boys' school at the station. This year one of them graduated from our higher primary. When he came he was a poor, emaciated cripple, scarcely able to walk, yet one who had struggled hard each day to get enough to keep himself alive. After being in the orphanage a few months, and his body tenderly cared for, he became much stronger and soon enrolled in school. This fall he will teach in the lower primary school at one of our outstations, which means that he will be self-supporting. Often in our weekly prayer meeting we hear his voice raised to God in prayer, thanking Him for the loving care that has come to him through the orphanage. He desires to live for Jesus and glorify Him in the work he may do.

The orphan family meets with Mr. Bien for special Bible study at six o'clock every morning. After breakfast they have their morning devotion and again at the close of day they gather to thank and praise their Father in heaven for His loving kindness toward them. We wish the friends at home who love the orphanage work in China could hear these orphans thank and praise God for the gifts that provide them with food and clothing, and above all, for your prayers, for all of these dear children have come to know Jesus as their personal Saviour, and every one of them knows how to talk with God in prayer. They are also pleading with God for a new home. The present quar-



ORPHANAGE BOYS PREPARING STRAW BRAID FOR MAKING OF STRAW HATS.

ters are not satisfactory. The last year two orphans being examined by the doctor were found to have tuberculosis of the lungs, due to the unsanitary, unhealthful conditions of their temple home.

For some time we have been trying to find a plot of ground that would be satisfactory, and at the present time we have a plot in view near the mission station which we hope to purchase soon. We trust you are not losing hope as it may seem to you that the work progresses slowly. God is blessing this work, and He will continue to provide for our need. May God help us all to realize that this work is pleasing to Him. Will you especially pray that the Chinese Christians will permit God to open their hearts to see the greatness of this service for Him, and that they may have much of that constraining love and compassion for their children which Jesus has, and so provide and care for them.



HEATHEN TEMPLE AT YUCHOW OCCUPIED BY THE ORPHANAGE.
Occasion of visit of Rev. Wyman.

"Jesus loves the little children,
All the children of the world,
Red and yellow, black and white,
They are precious in His sight
For He loves the little children of the world."



CHAPTER XIV

Our Furlough

BY MRS. JOHN L. BENSON.

HEN a missionary leaves home for the first time and takes leave of loved ones the furlough is looked forward to with great anticipation. During the first years on the field when a wave of homesickness occasionally rolls up, the thought of a distant furlough is a help. After the first years of language study have made it possible for one to converse with the natives to feel really at home among them, the furlough fades away into the future, the busy life of every day gives little time for anything so vague. The present is so full and so absorbing.

Thus when the furlough actually descends upon us, it is with a feeling of wonder we look back on the years that have sped so quickly. Time does not seem sufficient to prepare for the long journey and the busy year ahead.

A furlough is no luxury as some seem to think, but a necessity. The Chinese climate is more or less trying. The missionary horizon in many ways is small and the tendency is to get into a rut, which does no one good and is surely no help to the work. Delayed furloughs mean broken health, interrupted work, and shortened lives. However, the missionary often dreads the long voyage and feels rather shy about meeting folks in the homeland after so long a separation. In fact he feels "Chinesy" and feels he will not be able to appear as he should in cultured America.

We leave behind us fellow workers whom we love as our own families and who because of our going will have their already busy lives made busier. For there never are enough workers on the field to reach for all the work not to mention furlough. We are also leaving behind us our native Christians whom we have learned to love as brethren. They are reluctant to see us go and we are equally reluctant to leave even for a short time.

These dear Christians of ours shower us with kindnesses and gifts. I remember receiving among other things three dozen fresh eggs for use on the journey as well as several pounds of sugar to use for sweet



REV. AND MRS. J. L. BENSON AND FAMILY.

tea (sugar and water). As we feared the eggs might be sadly scrambled before we had gone very far we made gifts of them to the natives.

Here we are now on the train having been given farewell parties and been escorted with music and procession to the station. Are we actually off on furlough! It seems unbelievable. After a night's ride we arrive at Hankow, the Chicago of China, where we stop a few days to attend to a few necessary preparations for the long voyage ahead of us.

A new world has opened up to the children in this semi-foreign city. Many marvelous things are to be found there: electric lights in place of kerosene lamps, run-

ning water and plumbing in place of wells and water carriers, automobiles in place of the inevitable mulecart. The electric lights were turned on and off for half an hour at the time. Ellis' greatest interest centered in the faucet and the drain pipe. The marvel of running water was surpassed alone by its disappearance into the drain pipe. Explanations had to be made over and over again. Later when we came to America his greatest interest in every new house we visited was to see the bathroom and investigate the plumbing. One day after half a year of wondering about it, his curiosity not yet satisfied, he

looked at me eagerly and said: "Mamma, I wish I could be little and go down that hole (drain pipe)."

From Hankow we proceeded by boat to Shanghai. I need not describe our journey in detail. It did seem wonderful after a few days at Shanghai to board a steamer flying the American flag. Our voyage was pleasant and fairly smooth. The children had many



CHINESE JUNKS ON THE YANGTSE.

things to amuse them and other children to play with so were happy the whole way. We spent a day or two in Japan and as usual enjoyed its pretty shops.

Only those of you who have had the experience know what it means to be anxiously waiting for the first glimpse of land. Though this time it is Canada and not our own homeland, it is still America and a welcome sight. How slowly our boat seems to move — will we ever be there? Our first stop is Victoria, B. C. For the purpose of seeing this beautiful city as well as to while away the time, which is getting longer every minute, we take an automobile ride to see the city. It seems wonderful to be riding in one again, but Hilda, whose first ride it is, says: "Why, Mamma, it is bumpier than a Chinese cart."

After a few hours stay we are off across the bay to Seattle. How long that last lap seems. But at last with tears streaming down our faces we are slowly pulling to the wharf as the band plays, "America." Home again! Though our loved ones live in the middle west and New England, it is still home to us.

We are met by one of the pastors and taken to a supper at one of the churches. Upon entering the parsonage we are met by an elderly lady. Hilda whispers into my ear: "Is that grandma?" When I answer "No," she asks: "But you said we had come to America, where is grandma, then?" She had to be told grandma is still thousands



River steamer plying between Shanghai and Hankow on the Yangtse.

of miles away in New England, which we will reach in a month or so.

How good to be with our own people again! After such a long separation from our own country, everyone seems to belong to us and be dear to us. — We make a brief visit to the Compass Mission. Here we feel real mission work is done. Looking into the faces of those men we see the same heart hunger we have seen in so many thousand Chinese faces.

The three days and nights of railroad journey from Seattle to Minneapolis passed with less difficulty than we had anticipated. The little folks, though restless, managed to suppress their exhuberance very well in the confines of a sleeper. Passing from the mountainous regions of Washington into the barren lands of Montana and Western Dakota, into the fertile lands of eastern Dakota and Minnesota, we realize we are back in the land of plenty.

I need not dwell on the joy of being with our brother and his family. To see them again, to find the grown folks the same as ever in spite of the intervening years, is joy indeed. Eight years have wrought changes in the children and we must become acquainted again. However the intervening years are swallowed up in a twinkling and we resume life much as we had left it. There are certain things we find hard to become accustomed to: the telephone, the factory whistles, the speeding autos, the clanging street cars, are strange

sounds to ears attuned to the squeaks of pigs and wheel-barrows, the bray of donkeys and the shout of the coolie. Many a missionary who has braved the multitudinous dangers in heathen countries finds it hard to muster up courage to cross a busy street in modern America. Everything seems to go at such breakneck speed. Thirty miles a day

is fast travelling in inland China, while in America by auto the same distance is covered in less than an hour.

After a few weeks in the Twin Cities we pay a visit to relatives in northwestern Iowa. Here the trains run as slowly as they do in China and the scenery also reminds one of Central Honan, so we almost feel at home. Large fields of corn instead of wheat with here and there a cluster of trees that mark a farmstead instead of a whole village as in China. While here with uncle, aunt. and cousins, our father joins us. Great is the rejoicing of us all, not least Hilda and Ellis, who run to meet and hug him.

Together we return to Minneapolis to attend the synod. To this we had looked forward with great



Children with their Ahmas at Hsüchow.

From right to left: Gustav Ansgar,

Mrs. Li, Mrs. Liu, Baby Paul,

Yong Chang.

anticipation. How we do feast every Sunday as we attend the beautiful services in our own Augustana churches! Everything appeals to us: the beautiful churches, the good singing and music, and the sermons that fill the longings of hungry hearts. Everything is so primitive on the mission field, where yet we have very few organized congregations, and these nearly all worshiping in very crude Chinese buildings. The sessions and services during the meeting of the synod are pleasant memories, particularly the ordination service and the meetings of the Woman's Missionary Society. Here we have a splen-

did opportunity to meet the many friends who have been praying for us and who are doing their bit to keep the "homefires burning."

Now our faces are turned eastward again and after a stop of a day at Kenosha, Wis., we are on our way home to New Haven and to mother. How sweet to be with her again and to find her, as we had found father, so unchanged. But it is different with the sisters and brothers. How they had grown and how they had changed! It took



Trains meeting at a station on the Lunghai Railroad.

us a long time to get used to it. Now we must look into every nook and corner of the old home, and we cannot settle down to dinner till we have seen it all. The children are shy at first, having suddenly acquired so many relatives. But their shyness soon wears off and they are as happy as can be and satisfied to be home with grandma. Even now, over a year after furlough, again and again, they say: "Oh, let's go home to grandma!"

Hilda and Elils have not only many things to become accustomed to, but Ellis, who speaks only Chinese, cannot make himself understood. As he clings to his Chinese for half a year, his grandma and others have to learn simple Chinese expressions. However, at last he turns completely over to Eng-

lish and drops Chinese altogether. Thus when we get back to China they have to learn Chinese all over again.

The summer is enjoyably and restfully spent at the seashore. Bathing, fishing, auto riding, as well as picnics and other outings add to the enjoyment.

It takes months to recognize the young men and women, whom we had formerly known as little boys and girls. Their elders seem the same however and we spend many happy moments renewing old acquaintances.

In the autumn we are busier. My husband traveled throughout the

two conferences (New England and New York) till just before Christmas. I too was glad to get out in the congregations to present the China cause. On every hand we were kindly received. Hilda attends kindergarten and makes many friends.

It is, however, astonishing to find how meagre the knowledge of the people is of the China mission work. However, there is usually a little nucleus in every congregation who keep themselves informed. These are a real encouragement to us.

We are often asked rather amusing and sometimes embarrassing questions. Again and again we are asked: "Are you going back to China again?" When we answer in the affirmative it causes great astonishment. "Why, haven't you been there long enough? Let someone else go now." Or, "But surely if you go for another term you will then stay at home won't you?" It sounds as if we were serving a term of penance or of punishment. We then explain that we have been called of God to serve for life if that be His will, also that the service is not irksome but filled with joy.

To describe our Christmas at home would take too much space. Suffice it to say the whole season is filled with never-to-be-forgotten memories. Christmas eve in the home circle with its merriment as well as the gathering around the Word were precious moments. So too the early "julotta" in the home church so dear to us. How sweet to sit in the family pew with father and mother listening to the Christmas message in word and song!

During the winter my husband has the privilege of attending The Biblical Seminary in New York. This means much and continues to be of help to us both.

In the spring we first attend our home conference, the New England. Here we are made to feel truly welcome and at home. At the New York Conference, too, we are heartily welcomed. Attending these conferences we get in touch with the work at the home base. It also affords us opportunity to make many new acquaintances.

Other things of interest are concerts, lectures, and a course for Sunday school teachers which proved very helpful. Another thing the writer, just like every other woman, enjoys is the splendid department store with its bargain counters, but possibly most of all the Five and Ten Cent Store. After having for seven years done your shopping by mail selecting your supplies from a catalogue, a real

store is wonderful. The Five and Ten Cent Store contains the many little things we have so much wanted many a time in inland China. Thus we shop to our heart's content replenishing our household and personal supplies.

While at New York we visit museums and the zoo, giving the children an opportunity of seeing the many things of which they have heard. Though the museum and acquarium are of great interest, the zoo takes first place. Here everything brings forth exclamations of excitement, especially the kangaroo baby and the monkeys. After half a day here, when all are weary, Ellis is still not satisfied, but begs to see "more weal (real) animals."

How pleasant it has been to be with loved ones and friends in the home environment! But how, as our furlough draws to a close, we long to be off once more and back at our life work. A restlessness is taking possession of us and a great yearning fills our heart. Though it is harder to leave our dear ones a second time, we still turn our faces China-ward eagerly.

We leave home late in July and spend two weeks traveling and visiting along the way, arriving at Lake Independence the third week of the Summer Bible School. These three weeks are a fitting close to our furlough. We receive inspiration and help to send us on our way, and spiritual blessings to share with our beloved Chinese. The large group of eager young people spending their vacation studying the Bible is also an inspiration.

Mother now leaves us to return home to New Haven and we go to our brother's to spend our last five weeks with his family. These five weeks in the Twin-Cities are very happy ones. How many real friends the missionaries have here! The missionary cottage, which is a boon to missionaries on furlough, is a proof of this.

The time for our departure has now come. The children sigh with regret that there will be no more auto rides, for how they have enjoyed them. Many things they and we have found so pleasant this year at home will have to be dispensed with for a time. This is not so difficult for us, but it is a little harder for the children, and to this day they speak longingly of these things.

Our journey back is uneventful and in due time we arrive at Hsüchow. It is so good to be here again. The tears come at the sight of our fellow workers and the Christians who have come to the train to

meet us, and with the school band to escort us to the mission station. Thus our furlough is over. Refreshed and eager we again take up our work, grateful to our home friends who not only made our furlough possible but also made it so pleasant; grateful also to our heavenly Father who has protected us and brought us safely back to our work and to our own home in China.



CHAPTER XV

In Remembrance

DR. O. W. LINDORFF

E that overcometh, shall be clothed in white raiment; and I will not blot out his name out of the book of life." Rev. 3. 5. We believe that these words have been realized in a special way with our brother and co-worker Dr. O. W. Lindorff. He has overcome and is clothed in white raiment in gloryland where his name is forever indelibly written in the Lamb's book of life.

He was born the 29th of June, 1873, at New Windsor, Illinois. After attending the public schools of that place he entered Augustana College, Rock Island, Ill., from which he graduated in 1900. He then entered Rush Medical College, Chicago, Illinois, receiving the M. D. degree. Before leaving for China he took a special course at the Polyclinic Hospital for eye, ear, nose, and throat diseases.

He set sail for China in 1912. On June 29th, 1914, at Kikungshan, he was married to Miss Hedvig Wahlberg. Dr. Lindorff spent one year in Honanfu, 1913—1914; three years in Juchow, 1914—1917; five years in Hsüchow, first in 1912—1913, and later from 1917 to 1921. He passed away June 20, 1921, at Hsüchow, the cause of his death being typhus fever. He had toiled on unselfishly nine years without a furlough.

He was of a quiet, unassuming disposition with a stern sense of faithfulness to duty. At times he would be called away from his regular work to minister to missionaries who were sick. One time he received a telegram from Yuchow urging him to come immediately. Fearing that his fellow-worker's life was in danger, he took the shortest possible road on his bicycle. He crossed the mountains be-

tween Juchow and Yuchow, passing Shenhou, a distance of about forty miles. At times he had to carry his bicycle because the road was rough, steep and stony. Long journeys were made in hot and cold weather on horseback or more frequently on the clumsy Chinese carts. He often arrived at his destination wet because of rain or perspiration, or chilled to the bone, depending upon the season of the year.

During the summer of 1919, because of heavy rains, a severe flood



DR. O. W. LINDORFF. Born June 29, 1873; died June 20, 1921.

swept over the west suburb of Hsüchow. The wall around the mission compound proved to be useless in stemming the rushing waters which soon filled the compound with several feet of water. Dr. and Mrs. Lindorff were living in a Chinese house which they had to vacate. A raft was made by taking off the wheels of a Chinese cart, and after two hours they managed to get across the compound to the foreign house in safety. A number of the patients were also moved into the foreign house.

Dr. Lindorff was fond of music and often led the singing at chapel services, using his cornet. Evenings when his patients were resting he would entertain them with cornet music,

after which the gospel would be preached and tracts distributed.

He was especially successful in his treatment of cataracts, requiring a delicate operation. Many Chinese on our field to-day are able to see because of his skill with diseased eyes. It would be difficult to estimate the many lives saved for time and eternity, the pain alleviated, the mountains of prejudice removed, and homes befriended through Dr. Lindorff's life service.

He was very fond of children, and the children of missionaries

would flock around him because of his wholehearted, congenial nature. Being a good athlete, he would at times entertain young and old by walking on his hands. His special hobby was to gather old Chinese coins and curios.

After he had made his last trip to the dispensary, just before being stricken with the fatal disease, he asked his wife, "Wouldn't it be fine if we could stay and see the hospital built?" During his sickness he was very patient. He would comfort his wife by saying, "Hedvig, don't worry. God will take care of you. I'm safe in the arms of Jesus. Do what you can for the sick."

After his death some parents from the country brought their sick child to the dispensary. Upon being told that the doctor had gone to a better world, they fell to the ground and wept bitterly and in despair asked, "Who will save our child?"

His passing into the presence of the King took from us a devoted worker, a loving husband, and faithful friend. The words from Matthew 25. 40 may serve as a fitting memorial to his unselfish life, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

V. E. S.



Ruins at Kiahsien showing devastations wrought by the robbers.

MRS. HERMAN LARSON

"And His servants shall serve Him, and they shall see His face; and His name shall be in their foreheads." Rev. 22. 3, 4.

None but our heavenly Father can truly know why our dear young friend, who was willing to sacrifice home, loved ones, and country, should be called out into a heathen land among strange people, and within six months, before having entered into the work, be called home to the land where God saw best fit for her to render service.

She was a young sweet soul, full of life and energy, ready to enter in and serve her Master with all her youthful enthusiasm and rare gifts of mind and spirit. While still in Peking studying the language, she contracted diphtheria, and within one short week she passed away at the Union Medical Hospital of Peking (P. U. M. C.) The evening before leaving us for her heavenly home, she and her husband had a quiet talk together. As I was present in the room as a nurse and friend, she turned to me with such a sweet contented smile and said, "Before Douglas was born we consecrated him to the Lord." Douglas is their little three-year-old son. Mrs. Larson evidently felt she was soon to



Mrs. H. A. Larson with baby Douglas.

leave this work, but she left Douglas to fill her place.

The first two years little Douglas no doubt cheered many a lonely hour for his daddy, and likewise in years to come will brighten many a sin-laden Chinese life by bringing them the gospel his blessed mother thought she was called to give.

The sting of death was taken away in the certainty of eternal life in Christ after a sweet short life brought to completion according to the plan of God. All that was mortal was moved from Peing and laid to rest quietly in the cemetery on Kikungshan, Honan, April, 1921.

ANNA F. OLSON, R.N.

PAUL GERHARDT BENSON

On February 9, 1923, a little boy came to brighten the home of Rev. and Mrs. Nels Benson. He grew to be a robust little baby and from all appearances would have a long career ahead of him. About the middle of August his teeth were causing considerable trouble, and on the 17th of August he died of convulsions. When the casket was lowered in the grave on the hillside of Kikungshan, one of the children asked very earnestly, "Mama, why do they leave Paul there?" However, Paul was not there. He had gone to be with Jesus as we

read, "He will feed his flock like a shepherd, he will gather the lambs in his arms, and carry them in his bosom." Isaiah 40. 11.

V. E. S.

ANNETTE EDWINS

"Precious in the sight of the Lord is the death of His saints." Ps. 116, 15.

Annette Edwins was a most lovable girl with a sunny disposition

and beautiful smile. She had also a tender conscience evinced by sorrow over sin. She used often to sing, "God, make my life a little light," and this prayer was heard. She was very helpful to the other children at the American School. She was concerned about her young brother, often going to his room, admonishing him not to forget to pray, and she prayed with him. She and her roommate took long walks and sometimes sat down in some quiet place out on the hills and had prayer together.

For some time she suffered from a severe cough and ear ache. It developed into pneumonia, and after a few days she passed on to be with Jesus, "which is far better." One of the last days of her



ANNETTE EDWINS WITH BABY ELAINE. Born Aug. 27, 1912; died March 11, 1925.

illness, in a conversation with Rev. Thelander, she voiced her belief in that Jesus had died on the cross for her sin, and manifested her love for Him. Once she told her mother, "God has taken me all through glory to-day, even down to hell, but He did not leave me there. He took me back again. Heaven is so beautiful!"

Her funeral was very impressive. Rev. Thelander preached. We felt as if Jesus were in our midst. Someone said afterwards it seemed more like a reception on the other side than a farewell. Heaven

seemed so near. After the sermon and also at the grave the school children sang from memory Annette's favorite hymn, "Saviour, while my heart is tender, I would give myself to Thee." May we all become more heavenly minded as we think of our dear little friend over there among the angels in glory.

Mrs. V. E. S.

"JESUS WANTS ME"



GUSTAV ANSGAR CARLBERG. Born October 27, 1922; died June 23, 1925.

"Jesus wants me for a sunbeam,
To shine for Him each day.
A sunbeam, a sunbeam,
I'll be a sunbeam for Him."

This is one of the hymns little Gustav Ansgar Carlberg, only child of Rev. and Mrs. G. Carlberg, loved to sing. Ansgar was a sunbeam in his home and everywhere he went. His endearing ways and ability to express himself both in English and Chinese won for him many friends.

When he was stricken with illness, the whole missionary body on Kikungshan as well as the Chinese evangelists and Bible women at Hsüchow pleaded with God to restore little Ansgar to health. But He who makes no mistakes knew that though Ans-

gar's life had been short his work was done. So He answered our prayers by "gathering him in his arms and carrying him on his bosom."

As we laid his body to rest in the quiet hillside cemetery we realized how much sweeter our lives were because Ansgar had been with us these few short years. His Chinese friends also, who often heard him sing, "Jesus loves me," had had their lives made sweeter and happier because he had lived among them.

Though his place is empty here, we rejoice that the baby lips which here lisped so many little hymns are now gloriously praising Him, as "he walks before the Lord in the land of the living." There with him when our life work is ended we, too, shall praise Him through all eternity.

Mrs. J. L. B.



FOREIGN RESIDENCES AT HONANFU.

A SONG IN TWO PARTS

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Job 1. 21.

Lovingly dedicated to those who have suffered separation.

PART I

"The Lord gave-blessed be the name of the Lord."

"The Lord gave"—and there was joy on earth And joy in Heaven within the Father's heart, For ever in our joys He beareth part Who bids us serve the Lord with holy mirth.

"The Lord gave." The gift was very good.

What else but sunshine cometh from the sun?

What else can come from Him, the Perfect One?

The gift was like Himself, for He is good.

God giveth that our hearts may love Him more, And through the gift the Giver aye adore; A token of His wondrous love to us, A witness of the bond that binds us thus To Him, our Lord, our King, for evermore.

PART II

"The Lord hath taken away; blessed be the name of the Lord."

And dost thou think thy song is finished here?

Ah nay, ah nay, thou hast still more to learn,

The love, the tenderness that o'er thee yearn,

Have more to teach—and yet thou needst not fear.

The very Lord, who woold thee to His heart,
And gave thee token of His deathless love,
Now calls His child to take a higher part
In grander harmonies that rise above.

For there are notes that break from hearts that bleed,
And praise that floweth from a wounded soul;
Love melodies that none but He can read,
Who woundeth wisely ere His hands make whole;

And blanks that plead with eloquence complete
To Him Who made them and alone can fill;
And broken cords that leave us at is feet,
He takes to bind us gently to His will.

Earth hath no treasure house to store our gold
That standeth safe and sure from all alarms;
What mightier than the hand of God could hold
Our gems, and guard them from the world's dark harms?

Had He not given, we'd been poorer far,
Less love on earth, maybe less love in heaven;
Nay more, we had not had a gem so rare
To prove our love to Him by Whom 'twas given.

"The Lord hath taken"—blessed be the Lord!
In blindest love, we'll trust Him with our best;
The dearest treasure earth can e'er afford,
Is ours most truly when by Him possessed.

So shall the song of life flow ever on,

Through dark and light, through sorrow, joy, and pain.
Our joy to hold our all as His alone,

His joy to fill our lives with highest gain.

FRANCES BROOK.

CHAPTER XVI

Our Medical Mission Work

ERNEST J. COLBERG.

A MID the flaming azaleas and the evergreen pines on the heights at Kikungshan is the grave of Dr. O. W. Lindorff. There on the heights with mountains like perpetual sentinels standing guard is a proper resting place for the ashes of the heroic dead. He gave his life that others might live. He lived and died to save the lowest of China's millions, her wounded and diseased. His life is one of the outstanding contributions of the Augustana Synod to the medical missions of China.

The other element in this contribution is the work of a man still in active service but a man so modest about his own deeds that a stranger would never suspect that he had ever handled scalpel or forceps. He is Dr. C. P. Friberg, our senior medical missionary. The religion of the missionary doctor is one of deeds not of words. The healing of the body to reach out for the soul, such was often the Master's own way. There is something Christ-like about the medical missionary who does not stop short of fundamentals.

However, since this story cannot be written by those who made it, we must seek to gather the loose ends together. The history of our medical mission work in China can really be said to have started in 1906 when Sister Ingeborg Nystul came out as the pioneer deaconess and medically trained worker. The first work was done at Hsüchow. Sister Ingeborg tells of how in those days the opium habit seemed more general and how numerous were the cases of opium poisoning that came for treatment.

In 1908 Dr. Friberg arrived and after a year on Kikungshan established himself at Honanfu, and there he has served ever since. The work at Honanfu has been successful from the start and has grown to large proportions. In 1923 there were over 24,000 visits from patients and 1924 the number rose to 35,000. A couple of thousand dollars have been spent on dispensary buildings, but the present build-

ings are not very well adapted for hospital purposes.

In 1909 Sister Magda Hallquist came to join Sister Ingeborg in the dispensary work at Hsüchow. Of other deaconesses to come out Sisters Hanna Engberg and Thyra Lawson came in 1912 and Sister Elvira Persson in 1914. The deaconesses have thus played a large part in the missionary activities on the Augustana Synod field in Honan from the very start. Their efforts have by no means been limited to medical missions. They have perhaps been even more active in evangelistic and school work. There is no dearth of duty for the sisters of mercy. And they have caught the true vision of the Master when they have not limited their efforts at healing to the



From left to right: Dr. and Mrs. Ernest Colberg, Dr. and Mrs. J. A. Colberg and baby Lois Elaine.

ills of the body, but with much emphasis on the spiritual side of their work have sought to win souls as well. There is not a station on our field that has not felt the blessings of the touch of the deaconesses, and they have carried the work of medical missions into the more distant inland corners of the field.

It was in 1912 that Dr. Lindorff came to China. He worked a few months at first at Hsüchow whereupon he went to Honanfu during Dr. Friberg's furlough. Mrs. Lindorff came to China the summer of 1914 and in the fall the Lindorffs started the dispensary at Juchow.

A very serviceable dispensary building was built in Juchow in 1915. At this period it was not customary to make any charge of the patient. This policy was no doubt advisable in the beginning when there was much antipathy to the missionaries and to foreign doctors. Juchow is about as far from the railroad as one can get on our field, so there the response to the American medical missionary was slower than

elsewhere. Far from the railroad wages and the price of produce are poorer which further retards development.

In the days of absolute charity work Honanfu had 200 patients a day and Juchow about 150 per day. About 1916 the time was felt to be ripe to make medical missions somewhat self-supporting, so the patients were charged a small fee, about 20 cash, or one cent apiece. The experiment worked out very well at Honanfu and there was little let-up in the number of patients, but even such a financial straw was enough to break the camel's back at Juchow. The number of patients dwindled down to a dozen and less per day. During the last four months of



DR. AND MRS. C. P. FRIBERG AND FAMILY.

1917 the dispensary receipts at Juchow were no better than they are for a single day at present at Honanfu or Hsüchow. So it was felt advisable that Dr. Lindorff move from Juchow to Hsüchow, and this change was made near the close of 1917.

Hsüchow responded far better to a policy of partial self-support than Juchow. Already the first year brought over 6,000 patients to Dr. Lindorff. There were 104 operations where a general anesthetic was called for. The receipts were \$268 for the year, but then outside of salaries only \$293 were expended. In other words the doctor received about as much from 6,000 patients as is generally charged for

the removal of a single appendix back in America. The dispensary work was carried on in very modest quarters. A couple of mud huts that had been built outside of the city to store lumber for the mission served as the first dispensary at Hsüchow and did duty until the flood of 1919 caused their partial cave-in. A small brick building originally built for a kitchen with two small rooms was next used



MISS HILDA ANDERSSON, R.N.

as dispensary while the part of the mud house still standing served as a sort of ward for patients.

Meanwhile the work prospered. Statistics perhaps do not talk to many people. Somebody writing up the work of a medical missionary in the minutes of the synod boiled it all down to this that the doctor had sawed off a couple of legs and amputated a few fingers. That was the gist of the year's work. And yet it is something, surely, to be a medical missionary. To be an architect and builder or construction superintendent if you want a hospital, to be purchasing agent if you want supplies, to be financier and drum up funds at synod and back amongst the

home constituency if money is needed, to be nurse and dietitian and laboratory man and pharmacist, to be everything from coolie to chaplain and in addition to be the doctor and to see some ten thousand odd patients a year, such is the task of a medical missionary. Truly he needs to be like the idol in the pagoda near Hsüchow which is represented with fourteen pairs of hands and is said to be a sort of jack of all trades among idols. So the medical missionary needs many pairs of hands for his many-sided duties.

At all events the dispensary at Hsüchow had 12,500 patients in 1919 with 89 major operations and 128 eye operations. In 1920 there were 13,500 patients' visits with 485 major operations and 196

eye operations. The receipts in that year were \$912, or more than enough for all drugs and supplies. Honanfu reports equally favorable figures. In 1918 there were 16,000 patients. This was during the reign of the influenza epidemic. So severe were the ravages of the disease that our missionaries report that at the city of Yuchow from one city gate alone were carried out 30 coffins in a single day. 1920

Honanfu had 10,867 patients, but this rose in 1921 to 24,000.

1921 was the year of the famine with its dread aftermath, the famine fever or typhus epidemic. The work increased so that a tent had to be erected near the Hsiichow dispensary. The patients would stumble in by the hundreds every day. The telltale eruptions would show at a glance that it was typhus. They would be carried out to the tent and in a few hours would be dead. Dr. Lindorff's furlough was already overdue. Passage had already been bought for the homeland but with the famine and the typhus to fight he, like a true soldier turned back the chance to go home and stayed to battle against



Miss Anna Olson in front of her home in Hospital Compound at Hsüchow.

the disease. In the first six months of 1921 he saw 20,000 patients. This is almost as many as they see at the Mayo Clinic at Rochester in six months, but with over 200 doctors and an army of assistants and technicians. But before the end of it the good doctor himself was dead, a victim of the typhus. For weeks after his death the Chinese came to Hsüchow looking for the friend they had lost. And now his ashes are laid away on the mountain just as his life was given as a sacrifice on the great altar of China's need.

His death was a severe blow to our medical work in Honan. For years the mission board had been trying to get more doctors, but all their efforts had brought no results. To enlist helpers in medical missions it is necessary to begin long before the candidate enters the medical school. Thanks to efforts like the Student Volunteer Movement the future is brighter than the past. Thanks to their efforts there are at present about a dozen medical volunteers at various medical schools, and our synod has from six to eight volunteers at the one medical school alone, that of the University of Minnesota. The next three doctors on our China field are all from this institution. The



FIRST BUILDING USED BY DR. LINDORFF AS DISPENSARY AND WARDS.

two doctors Colberg and Dr. Huldah Thelander are all from Minnesota. Dr. Arthur J. Colberg was called by the board to go out in the fall of 1921 and complete his interne work at the Rockefeller medical school, the Peking Union Medical College, as it is properly called.

Meanwhile the nursing staff had been considerably strengthened. Back in the days of the war our missionary nurse, Miss Olson, was working as head nurse in West Suburban Hospital at Chicago. She was told that there was in the city a nurse from Sweden, a Miss Andersson who was also a head nurse, in the contagious department of the Cook County Hospital. Somehow the two never met till several years afterwards, and then it was out in China where both had been called to the work of our mission. Miss Hilda Andersson came out to our field in 1918 and Miss Anna Olson in 1920. This gave our mission rather a better nursing staff than the average mission in China.

Miss Olson has been actively engaged at Hsüchow during her whole stay, while Miss Andersson has divided her time between Hsüchow and the inland stations, but will be stationed at Hsüchow on her return from furlough this year.

In 1924 the dispensary at Honanfu records 34,500 visits from patients, and Hsüchow passed through a novel and strenuous experience. The two rival military factions in Honan clashed near the city of Honanfu and there was prolonged and bitter fighting. As the Chinese armies were without any adequate Red Cross or hospital serv-



METHOD OF TRANSPORTING PATIENTS TO THE HOSPITAL.

ice our dispensary for over two months was converted into a veritable military hospital. The wounded were brought in at the rate of two and three hundred a day. This besides a daily quota of a hundred in-patients, lasting as it did for many weeks, severely taxed the workers at Honanfu, Dr. Friberg, Sisters Elvira, and Thyra, and the four Chinese helpers. Amputations were performed at the rate of three and four every day. It was war surgery of the most strenous type. The dispensary at Hsüchow too has had considerable war surgery, often 20 new bullet wound cases a day due to the fighting with the bandits in the vicinity.

Dispensary work has also been started at Yuchow where Mrs. Lindorff has been in charge. Last year she saw 3,500 patients. The receipts at all our dispensaries totaled \$2,700 during 1924. That year

also Dr. Ernest Colberg and wife came to China. In 1925 Dr. Huldah Thelander is expected to arrive.

China at first approach does not pique the fancy of the medical missionary. China is not a colorful land like Japan. The pigments of China are all yellow. Yellow is the loess soil of its great alluvial plains. Yellow is the cast of Chinese countenances. You have to go to the sky for a paint box as the earth is all dun. The dust bleaches even the color of the autumn leaves. The yellow tiles of the Imperial Palace and the purple roof tiles of the Temple of Heaven are powd-



A quack doctor with his assortment of bones and animals from which he concocts medicine, on the streets of Juchow.

ered with dust. Grass grows on these ancient roofs to which reverent multitudes once looked up and the sun of empire and the visions of the gods looked down.

The soul of China is like its outer garment, bleached and weather-beaten by centuries of bitter struggle for bread, seared by many sorrows, calloused by thousands of years of hard living. China is miserably overpopulated. Humanity is thick and black as flies upon its dusty, yellow roads. So strange they seem, so far, and yet Christ tells us they are our own flesh and blood. One would scarce think of them as forty-third cousins, and yet they are our brothers. With their odd speech, their almond eyes, it is hard to recognize the family likeness. One is tempted rather to take Kipling at his word that the

East is East and the West is West and that the two can never meet and mingle. But to see the family likeness we have to see Christ in the Chinese and we must see Christ in our own hearts.

It is this tide of humanity whose backwash is thrown in at the gate of the mission hospital. They come not on dromedaries and camels as Isaiah saw them, but trudging on foot in the swirling dust and hobbling on crutches in the parching sun. They come to the yard of the hospital riding in mule carts and in ox carts, on donkeyback and on wheel barrow. Some are carried for miles on rude beds suspended from poles. Sometimes a baby is carried in a basket pendent from a pole whose ends rest on the shoulders of a couple of servants. Yes, it is a strange gathering the mission doctor sees in front of his door as he starts work in the morning. And what are they all? Who are these 47,000 patients that came to our two dispensaries last year?

Sometimes the caravan of misery is headed by five to fifteen severely wounded who have been shot or cut down by bandits in some little village near by. Faint from bleeding and hard travelling, bones usually crushed and flesh splintered and wounds dirty, they offer a strenuous problem to the missionary doctor. And when as on our whole field in China there is not a single hospital so that these wounds can be irrigated and dakinized as was done in the Great War, the doctor knows with sadness that many of these cases that otherwise might be saved are going to be lost.

Every day brings to the medical missionary literally dozens of cases of multiple abscesses sometimes due to the dirty way in which the natives keep their wounds and sometimes due to the Chinese fashion of letting the sick body be punctured with needles. Every day brings also dozens of loathsome skin diseases, everything from the itch to the most virulent types of venereal diseases. There are every day dozens of bad eyes with cataracts and especially trachoma with ugly scars distorting the evelids and clouding the sight.

It is not enough for the medical missionary to be surgeon and skin specialist and eye doctor. China is a land with no quarantine. A land where there are 500 people to each square mile, where there is so much dirt and where even the water is not clean, there will be much contagious disease. Add to this the poverty and the famine. China has a history of 150 famines and even when there is no famine 700 beggars starve to death in a single winter month on the streets of

Peking alone. Typhus, plague, cholera, typhoid, threaten. Small pox and the eruptive fevers are common. Tuberculosis is so prevalent that there are three times as many deaths per capita in Hong Kong as in New York City. And when tuberculosis appears among the orphans at Yuchow or among the servants of the missionaries at Hsüchow it has to be met.

Then there are numerous worm and parasitical diseases in China, diseases that are rare in America, so rare they are scarcely mentioned in the medical schools. Thus the dispensary at Hsüchow has had 124 cases of kala azar in the past two years. Several have been cured. It is a disease which is almost 100% fatal when not treated. In 1924 Hsüchow reported 67 cases of hookworm, 26 of amebic dysentery, and 13 of malaria, of round worm the cases are too common even to be counted. The dispensary also sent in the first case of lead poisoning among foreigners to be admitted at the Peking Union Medical College of Peking. The work in kala azar has received favorable mention from the authorities at the P. U. M. C.

Efforts are being pushed to make the work more and more self-supporting. No longer are Chinese cash accepted in payment of fees. Counting Chinese cash is little more profitable than counting the sands of the seashore. There are some 4,800 cash to an American dollar. The patients now pay two cents for being seen by the doctor, two cents for bandages and two cents for medicine. An injection of emetin for amebic dysentery costs the patient ten cents and an operation from fifty cents to one dollar depending upon its seriousness. Where the daily wage is from five to ten cents for a twelve hour working day, the above mentioned fees represent much more money than at first would appear. To have a patient come 300 li or 100 miles by Chinese cart over Chinese roads is almost pay enough for the mission doctor.

To be sure there are still those in Honan who believe that the missionaries steal Chinese children and pluck their eyes out to grind them up into medicine. An old grandmother will be found on the dispensary steps making weird incantations to bring back the good spirit that the foreign doctor is supposed to have lured away from a child brought in for treatment. Or an enlightened father will bring in a sick child to the mission doctor while between times the heathen mother will take the child to some native practitioner to have it stuck

with needles. The native medicine man is still in evidence and proudly displays his wares on the street corners, monkey skeletons, dried bugs, fossils, stones and other tom toms. Charms are worn around the neck against disease. Growths are needled or cut into, or else the skin over them is burnt. Draining, abscessed wounds are plastered over with tar to keep the pus in. To stop bleeding earth is often put on the raw wound. Dr. Friberg reports that new born children often die of tetanus because the cord is treated in this way. Other material used as styptics to stop bleeding are raw chicken skin, burnt hair and feathers. Truly the sick in China are doubly the slaves of darkness.

Some might reason that any kind of a medical man should be good enough for China, but we really owe it to ourselves to send our best to represent us abroad. We are proud of the fact that our China mission will receive such a splendid worker as Dr. Thelander, who won the highest scholastic honors at the medical school of the University of Minnesota attained by any student in the last seven years. We need the best in the way of medical equipment as well.

At Hsüchow we have a large hospital compound just outside the city. There is a wall built for the compound. Over in one corner are four small buildings, the dispensary, a couple of ward buildings, and Miss Olson's house. The dispensary and ward buildings or the whole hospital equipment cost \$1,200 gold. The ward buildings have no furnishings. The patients bring their own rough beds and sleep in their own dirty clothes. It would be advisable to have a small improved hospital where at least the more serious cases could be cared for. Then there is the dispensary which also is practically devoid of furniture, so that the patients often have to be examined while lying on the floor. It is so cold in the winter that the doctor has to wear his overcoat beneath the surgical dressing gown. The doctor's workroom, a small cubby hole 15 by 15, has to serve at once as surgical dressing room for women and children, pharmacy, laboratory and instrument room. There is no X-ray, although one would be sadly needed for all the bullet and fracture cases that must be treated. There are no facilities for abdominal surgery, so that should a missionary develop a perforating appendicitis or a missionary's child would suddenly have a telescoped bowel, there would be nothing to do but let the sufferers die. It is to be hoped, therefore, that a

small but fairly complete hospital may soon be erected on our field, and that the medical forces on our field be concentrated sufficiently so as to permit the medical workers to specialize. Only 13% of the hospitals of China have enough doctors to permit of specialization. In conclusion, we need, all the time, medical workers who are prepared by prayer for their task, who realize that it availeth nothing to save the body and lose the soul.

COMPARATIVE CHART OF STATISTICS OF THE AUGUSTANA SYNOD MISSION FOR THE YEARS 1914 AND 1924.

	Year 1914	Year 1924	Percentage of Increase (Approx.)
Total Number of Main Stations and Out-			
stations	6	41	600%
Total Number of Adult Foreign Mission-			
aries	32	51	60%
Total Number of Chinese Workers	42	242	500%
Total Number of Baptized Christians	161	1,514	800%
Total Number of Pupils in all Schools	84	1,347	1500%
Total Number of Medical Treatments	8,211	46,851	500%
(1916)		.
Total Expenditures (U. S. Currency)\$	32,578	\$94,000	200%

CHAPTER XVII

"I Was Sick, and Ye Visited Me"

BY CARL P. FRIBERG.

E are here to tell the joyful story of redemption. How great an opportunity we have had every year with the thousands of patients and their relatives! In the recent war an officer came to us with shattered bones in his right leg. We amputated his leg. Once he remarked, "The missionaries are here to do us good and they do not want our money."

In addition to the common diseases, we have had, during the past ten years: typhus, cholera epidemics twice, famine, patients wounded by robbers more from year to year, and now, the fearful experience of war right in our midst. Oh, how much suffering! We have been spared to tell the story of Jesus and His love. Hagar cried because she must wander in the wilderness. We hope that many may be brought to their knees on account of chastisements. "For we are a sweet savor of Christ unto God, in them that are saved, and in them that perish; to the one a savor from death unto death; to the other a savor from life unto life. And who is sufficient for these things?" We may ask with the Saviour, "But where are the nine?" as we relate a few examples.

An officer came with a bullet wound through his shoulder. We scraped out the bone fragments. His wounds healed nicely. When he went home, he said he knew he was a sinner, and that we preached the true way of salvation.

Mr. and Mrs. Chang are both of the same age, fifty-seven years. They are gladly receiving instruction in the Word of God. Talking to a group of men about Jesus and His first coming, the question was asked, What will the Lord do at His second coming? Mr. Chang answered: "He will judge the living and the dead." Due to a chronic disease of Mrs. Chang's left foot, that leg was amputated. She is doing well.

Mrs. Li was kicked by a horse in her head four years ago. She came to us for treatment and her wound healed. She realized that she was a sinner. Having struggled for some time with sin, world, and Satan, she believed in Jesus and was made free. Mrs. Li is now a Bible woman working among our patients. She is fearless in telling her people about their sins, and that Jesus can save them. "If I had



COURTYARD SHOWING DISPENSARY BUILDINGS AT HONANFU.

not been kicked by the horse," she said, "I would not now be a saved woman."

Mr. Fan Chong-sin is thirty-two years old, a teamster, handling straw for the soldiers' horses. He found a hand grenade and, not knowing what it was, picked it up. The experiment cost him his right eye and his left hand with the exception of one finger. Another Mr. Fan is about twenty years and has been treated here, having had his hands and fingers destroyed by grenades since the fighting stopped. He has bought a Bible and a hymnbook. He reads his books and attends services. Mr. Fan has received a new vision of life. He is glad to hear and to talk about our Lord.

Mr. Chu Hu-lan came to us seven years ago with an incurable,



A victim of the battle at Honanfu with bullet wound through the mouth.

He had wandered about in several provinces deceiving and being deceived. He came to us on account of his eyes over ten years ago. He received instruction in our school for blind boys, where he found Jesus. Mr. Yang now reads with his fingers. He has been a faithful preacher among our patients for many years. Although forty years old when he came, he has learned the New Testament by heart. He rests on the finished work of Christ.

Although Mr. Wu Yü-ren is not ordained, I like to think of

chronic swelling of the knee. Father and son begged us to amputate his leg. We did so and the wound healed. Chu Hu-lan became a saved man. He and his father were makers of willow chairs, going from place to place. Mr. Chu is now an evangelist. He has been preaching and singing in one of our tents for years. His mother died a heathen. His old father, now over seventy, is a Christian.

Another of our dear native brethren is Mr. Yang Deh-dao.



A thankful ex-patient of the Honanfu Dispensary, though crippled, he follows the occupation of a vender outside the dispensary gate.

Mr. and Mrs. Wu's home in Mengtsin as a parsonage. They also came to us in the former decade. Mrs. Wu being deathly ill, her coffin was already prepared. Her health improved. Both were saved and are aglow for Christ in ardent prayer.

Our dear brethren in faith and assistants, Wang Fi-ran, Cheng Feng-yuan, and Guo Gen-wu, are faithful workers. Wang Fi-ran, the oldest, is now thirty-three years of age. He has been with us fifteen years. Mr. Wang was



Mr. Yang Deh Dao, blind evangelist in Honanfu Dispensary. He is a fruit of the school for blind formerly conducted at Honanfu.



Mr. Wang Fi Ran and his assistant. Mr.
Wang is a faithful helper of many
years in the Honanfu Dispensary.

baptized in 1911. He has done more for patients than any other helper on our field. He has a steady hand, and although he has not attended any medical school. he has, in addition to his experience, acquired a fair theoretical knowledge of diseases and medicines. In handling money, medicines, etc., Wang Fi-ran and our other helpers have come up to the high standard of a true Christian. "I was on my knees in prayer with him." he has afterwards told me, when some trouble arose with a co-worker or others. Wang Firan has taken an active part in our church work at large, and has held offices in the local congregation. He is a glad giver of his means to the Lord's work. It follows that Wang Fi-ran is loved and has the confidence of the missionaries, the native Christians, and the heathen. His first wife died of tuberculosis. He has four children. His father and mother have also been won for the Lord.

We are unprofitable servants. But through the cross we can give better and cheaper service to the suffering ones than the heathen doctors. We also bring the Bread of Life. We who are in or near the firing line thank you at home for your prayers and support. May the Lord bless our dear Church and make her a blessing that her work may continue through the decades until China will become a Christian nation.



CHAPTER XVIII

Life Sketches

BY DAVID W. VIKNER.

SÜ SIN GING

SÜ SIN GING was born about the year 1869 in a small village a few miles south of Da Ying. One of his next-door neighbors was the notorious robber chief, "White Wolf." He spoke of him often as a kind and good hearted playmate. Sü Sin Ging grew to manhood in a fairly well-to-do home. He had good clothes and plenty to eat. He even had the privilege to attend school in his own home. He was the oldest of six children and as such he became very proud and selfish. When a very young man he was married to a young lady who became his helpmate and companion all through life. To this union were born three boys and three girls.

When Sü was thirty-three years his father passed away, and it is here we take up the experience of this young man to show God's wonderful salvation and guiding hand over His children. According to the custom of the land, Mr. Sü, being the oldest son, had to take charge of the burial of his father. He had at this time fallen into the awful habit of gambling. He sold all things that he could lay hands on, both of his own as well as the things belonging to the family. Being then in hard circumstances he had to follow the custom of placing his father's remains in the coffin and keeping it in the guest room until he had gathered enough money for the funeral. There were clothes to be gotten as well as supplies for the funeral feast and other expenses in order to make the occasion festive and worthy of a filial son.

He mourned his father, but more than this, his vain and proud heart led him to conceive the idea of starving himself to death. Think of it, to starve oneself to death! So he went about the ordeal in this way. He shut himself in a room and would not even let his wife serve him. She and the brothers did all they could to get doctors and medicine for the sick man, but to no avail. Their efforts to save him became so insistent that he decided to leave home for a while, so off he ran. He walked away to a large city nearly one hundred li away. While in this city he met a man on the street. Oh, such a



REV. AND MRS. D. W. VIKNER AND FAMILY.

strange man! His face so white, and his long queue was of reddish color. Here and there people would call out, "The foreign doctor." Some said, "yang ren" (foreigner), while others would call, "vang kuei tzu" (foreign devil). As this man walked by Mr. Sü he handed him a gospel of Luke. Of course, Mr. Sü took it. In his weak and stupid condition he walked toward his home. He started to read the book given him. Oh, how it gripped his heart! He read and read, but was so hungry. He just had to get something to eat. So he went back to his home, shut himself in the room and read. He stole food from his wife, for he was ashamed of letting anyone know that he had gotten a

book from a foreigner, and much more ashamed to let anyone know that he wanted to live and read more in this wonderful book. Soon his wife found that he was eating and so she prepared food and placed it around so he should get a chance to eat. In a few days he became so unhappy. He was convicted of sin and had but one desire and that to see the foreign doctor who had given him the book.

So he made a second trip to where the foreigner lived. When he arrived there he soon found that the foreign doctor was none other but the missionary who lived at the much hated mission station.

But the burden of sin and the longing to get rid of it became so great that, no matter what the cost, he must see the foreigner. This he did, and he decided to stay on a few days and read some more in the wonderful book that he now possessed, the Bible. It did not take long until he got peace, and with it strength and courage.

Again he returned to his home. At once he set about leading his family to the Lord. His wife and the oldest boy listened from the very first. But the oldest daughter, who was twelve years, became possessed with hatred toward her father. She would not listen to him, and the relatives claimed that the father was possessed with an evil spirit. He had taken the foreigner's medicine, they said, and, "Can you not see how every day he falls on his knees and talks?



THE ILLINOIS COTTAGE AT KIAHSIEN, OCCUPIED BY THE VIKNERS.

When he eats he talks to his food! There is but one way and that is to get him back to his senses again." Then, too, Mr. Sü at once took all the idols out of his house and let the relatives bury the father's corpse. He was now concerned about the living. He made regular trips to the closest mission station to be instructed in the newly found book, and it did not take long for him to see the wonderful things of God. His home became a place where people seeking God could come. Every Sunday he read and expounded the Scriptures.

Many were the heartaches caused by his oldest daughter. Though she was but thirteen years, she nevertheless persecuted her father most severely. In this she received help from Mr. Sü's cousin, a man older than her father. The father and mother fasted and prayed, and God honored their prayers and the daughter was converted. After her conversion she was sent to school at Lushan where her brothers and younger sister attended school. She was married to an evangelist and became a real help in his labors and trials. Later she contracted a disease and passed on to higher service. On her deathbed she was the instrument in God's hand to bring the hard and stubborn sinner, Mr.



MRS. SU, WIDOW OF EVANGELIST SU SIN GING, WITH THE REMAINING MEMBERS OF HER FAMILY.

Sü's cousin, to the feet of Jesus.

Many and wonderful are the experiences that this saint told from his home in the service of his Lord and Master. He would take his bag containing books and food and go out to fairs and markets to tell of Jesus and His love. Not only his family and relatives speak of him, but over there in the center of a robber district he faithfully scattered the good seed, the Word, to friend and foe.

In the fall of 1922 Mr. Sü took sick with cholera, and in a few days passed away. On his deathbed he gave a clear and good testimony of the saving grace in Jesus. He was laid to rest in the cemetery belonging to the Kiahsien church. And so he ended his earthly pilgrimage, confessing the

Lord and Master whom he served. He was gate-keeper at Lushan for a number of years. Then he served as an evangelist at Kiahsien from the spring of 1917 until his death. Praise God for such servants in His kingdom.

WANG TAO

Wang Tao comes from a mandarin's home. His grandfather and great grandfather were both mandarins of no small fame. But his father is a good for nothing wreck. He cannot let the awful poison

of opium alone. He has wasted many dollars on that awful habit. But the son Tao is a good asset to our church here. He is one of those quiet thoughtful people that we meet now and then. He is a faithful follower of Jesus. His Bible is used very faithfully, and that is every Christian's strength. He has been a Christian for five years, but appears as a Christian of longer experience. He is one of our school teachers, and along with that is also county superintendent of government schools. His wife is not a Christian. She still

resists the work of the Holy Spirit. The son is in our school here and is a faithful Christian like his father.

GWOH FAH WANG

Gwoh Fah Wang is a man forty-five years old. He was born in the city of Kiahsien, and grew up under a very harsh father. He speaks of him as a man with an iron will. This left its impression on the young boy and he also became hard and harsh. When his father died he became the head of the home, though he had an older brother. Fifteen years ago he became interested in Christianity, and after six years of strife with himself he gave his



WANG TAO AND FAMILY.

heart to the Lord, and at once became happy in his newly found Saviour. But he became a Christian under the law and remained there for two or three years. The home did not dare to oppose him, but he always found that though they feared him, nevertheless he had no power over himself and his people for good. So he took to studying his Bible and praying till the great blessing came to him.

He was gate-keeper for a year or two. Then he became business manager for the mission at this station and has held this ever since. He is a trusted and honest business man. That is a great asset to our

Our Second Decade in China. 12.

work, since it is so hard to find honest people among Chinese Christians. As a heathen he was an ardent idolater. At every temple he came to he would fall down and bow to the idols. Every morning he bowed to his carrying pole and baskets before taking hold of them.

His first wife stole so much and brought to her mother's home that he decided to send her back and divorce her. This he did, and then he married again, but this wife of his was so against Christianity



MR. GWOH FAH WANG AND FAMILY.

that he had an awful time with her. He was hard and harsh and lorded it over her, but to no avail. Then after he himself had received so great a blessing he became more patient and praved much for her. So what could she do but also turn to his and her Saviour, and she is now an ardent Christian. Three years ago she was baptized. For a while she attended the school for women conducted at Kiahsien. They have had five children and all have died in infancy, but they have one now. He is so well and oh, how glad they are for their darling boy. But, best of all, they all are baptized Christians and have Jesus as their Lord.

GWOH CHEN TANG

Gwoh Chen Tang is the younger brother of Gwoh Fah Wang. He has always been fathered by his older brother Fah Wang. So what could he do but come along to the mission station when his brother said so? After he had finished the seventh grade in school he worked for an officer in the local militia. But his brother then secured a position for him as teacher here at our boys' school. He was a teacher before he became a Christian. It did not take long until his brother's prayers were heard and he gave himself to the Lord.

Seven years ago he was baptized but he speaks of that as an act on his part to please his brother and the pastor. About five years ago he became very dissatisfied and unhappy with himself. He went to his brother and talked with him, but nothing seemed to help. He went to his pastor, but to no avail. While hearing sermons he became more and more unhappy until he also took to searching the Scriptures and there he found happiness and joy. Then he became concerned

about his wife. Though she had had all kinds of opportunities to hear the gospel she was so proud and cared nothing for Christianity. Two years ago she was baptized and though she is very slow in learning she nevertheless is doing well as a Christian. She has been enrolled in the school for women at Kiahsien.

One incident I must tell in these dear people's lives. There was a severe famine when Mrs. Gwoh was a mere girl. As her home was in hard circumstances she was sent to her future husband's home. She was then only six or seven years old. When the time came for them to be married the home was hard pressed for MR. GWOH DJEN TANG AND FAMILY. money so they arranged the wed-



ding in a quiet way. They put on her the best clothes they could get and had meat for supper and then he and she bowed to the moon. So the moon officiated at their wedding. They laugh at the foolish way in which they were married and yet many married people in China have not had any better wedding.

DANG SÜ LUEN.

Mr. Dang came to our Hasselquist Middle School as teacher of Chinese language and literature in the fall of 1921. He was then principal of the government middle school in the city of Hsüchow.

He had already become interested in the gospel and was attending Sunday services more or less regularly. After teaching in our school one year he resigned and took a position with a government school in the northern part of the province. While there he became impressed with the difference in spirit and moral tone of the government schools as compared with the mission schools, and he decided definitely to cast his lot with the mission schools.



Mr. Dang Sü Luen, head teacher of the Hasselquist Middle School.

He was recalled to the Hassel-quist Middle School in the fall of 1923. He immediately set to work to study his Bible in earnest, and was admitted to the church by baptism in the spring of 1924. For the past year he has been serving as head teacher in the school, and has shown marked ability and resourcefulness in handling the many difficult problems that arise from time to time.

He is a man of deep humility and permeated with a desire to learn more of the deep things of Christ. He is a fearless and effective witness for Christ not only before the teachers and the students, but among his influential friends and associates from former years. He is constantly

planning new means of bringing them to Christ.

He states that in his work he has been following a threefold purpose: 1. To make the school spirit permeated with love; 2. To imbue the teaching staff with a true sense of responsibility; 3. To unite the student body in one common purpose of service in bringing the gospel to their fellow men. He feels that he falls far short in living up to his lofty ideals, particularly as he is only a new Christian with only imperfect knowledge of the Christian doctrine, and he feels keenly his own inadequacy for the responsible position he holds.

Mr. Dang is of a scholarly bent and has a thoroughgoing knowledge of things pertaining to his special line. Before the introduction of the modern learning he was in charge of a library for use of those who studied to prepare themselves for the competitive examinations. Later when modern schools were established he attended higher normal at Kaifeng from which he graduated with high honors, having held many important government positions since then. Mr. Dang is a type of a man that represents the best in the old Chinese education and culture, and when thoroughly permeated with the gospel of Jesus Christ will prove a tower of strength to the growing Chinese church.

G. C.



CHAPTER XIX

Lutheran Cooperation

BY A. W. EDWINS.

Some of the work in which our mission is engaged is done in cooperation with other Lutheran missions. The reason for this lies in the fact that certain kinds of work can be done more conveniently, economically, and efficiently by united than by single-handed effort. Were it not for the opportunity of cooperative effort, some missions would for a long time find it difficult or impossible to undertake certain kinds of very useful and necessary work; and it is surely better to do such work through cooperation with others than to leave it undone. Cooperation is also advisable when it will insure better results and greater success than could be achieved through singlehanded effort.

Lutheran Theological Seminary.

This important institution of learning was thought of, prayed about, and planned for by some Lutheran missions many years before it became a reality. The missions concerned wanted a theological seminary because they felt keenly the need of properly trained Chinese pastors and church leaders. Foreign missionaries can shepherd and lead the Chinese churches only for a comparatively brief period of time. Therefore it is necessary that Chinese workers be trained and prepared for the responsibilities which soon must devolve upon them. But without a theological seminary the necessary education and training of Chinese workers was a practical impossibility, and apart from cooperation the needed seminary would have been an impossibility at the time, since none of the Lutheran missions felt able alone

to establish and maintain such an institution, although each mission concerned probably had several workers who sincerely wished that their own mission might eventually become strong enough in men and means to found its own seminary for the training of its own Chinese Christian workers. The situation made it clear to all concerned that without cooperative effort the founding of the much needed school for theological training must be indefinitely postponed.



DR. AND MRS. A. W. EDWINS WITH
BABY ELAINE.
Picture taken August 12, commemorating
Dr. Edwins' 54th birthday and
twentieth year in China.

Will the future show, perhaps, that the solution indicated by necessity was also the one most fully in accord with wisdom?

The first move toward the founding of a Lutheran theological seminary for China occurred in connection with the Centenary Missionary Conference held in Shanghai in 1907, when Lutheran delegates to that Conference held a special meeting to consult about common problems. At a Lutheran Conference, held at Kikungshan in the following year, 1908, more definite preliminary steps were taken towards the same goal. At this time it was decided to lav the matter before several Lutheran mission conferences and also to look for a suitablle site for the future seminary. Opinion was practically unanimous in favor-

ing a geographically central location, and the result was that Shekow, near Hankow, was chosen as the most suitable of the sites available. This place lies within a few miles of the mighty Yangtse, China's greatest river, but is nevertheless sufficiently high to be secure against the floods that occur so frequently in the Yangtse valley. The writer of these lines remembers well the time when it was his privilege to accompany several representatives of Lutheran missions for the purpose of looking over the site where our seminary now stands. The

bleak and bare elevation showed but little vegetation but a good deal of yellowish, stony soil, and yet our enthusiasm was warmed to a high degree as we looked around over the adjacent, partially inundated plain, small villages and fields, and also looked forward in faith and hope toward the unseen and uncertain future.

Through God's grace our hopes have been realized. That bleak elevation is no longer bare. Our seminary holds a commanding position on its top. At small distances from the main building there are nearly a dozen other buildings, including six residences for the teaching staff, three buildings occupied by assistants, besides a chapel for missionary work and a new dormitory building for seminary students. The very grounds have taken on a totally different aspect. One sees no longer the barren stretches of yellow soil with numerous protruding pebbles, but a rich growth of grass and a great number of beautiful trees. The whole place has been transformed in a few years' time, but not without toil and effort. In fact the very acquisition of the grounds has been no easy task. Especially was this the case when the first purchase of ground took place. Professor Erik Sovik, who had to bear a heavy responsibility in that connection, could give many instances of difficulties met, but also overcome.

The best of all, however, is not the beautiful grounds, pleasant walks, or commodious buildings, but the students and their teachers mutually engaged in a work which through God's grace and blessing will be an important factor in establishing the church of Christ in China. Ever since the spring of 1913 this work has been going on at our own Lutheran Theological Seminary. During some years the total number of students enrolled has been no less than half a hundred. The students have come not only from near-by places, but also from great distances. With very few exceptions they have been men who have been true to their church and to their Master. They have shown an earnest Christian character and have applied themselves to their studies. Many have already been ordained to the ministry of the gospel. Most of those not yet ordained to the ministry are doing valuable work in the service of the church as teachers or evangelists. Some thus engaged look forward to ordination later on, when a period of faithful and effective service has shown their fitness for that sacred calling. To let seminary graduates serve the church for some time previous to ordination is doubtless a wise policy, as it tends to safeguard the church against injury to its cause through men who are rightly qualified.

Through its graduates, whether they serve the church as pastors, evangelists, teachers, or literary workers, our seminary is enabled to exercise a wide influence in this great land, where the regenerating effect of Christ's gospel, God's power unto salvation, is so urgently needed. May this influence widen, deepen, and grow more and more potent as the years go.

Our seminary still has its roots deeply imbedded in the soil of the Christian church in western lands. When the seminary opened its



UNION LUTHERAN THEOLOGICAL SEMINARY AT SHEKOW NEAR HANKOW.

doors to Chinese students in 1913 practically the whole teaching staff consisted of missionaries from Europe or America, and the institution as such was entirely controlled and supported by the various missions that had founded it: the Hauge Synod Mission, the American Lutheran Mission, the Norwegian Missionary Society, and the Finnish Missionary Society. Later, in 1921, our Augustana Synod took official action resulting in our joining in the cooperative union that supports and controls the seminary, and our synod's mission has since that time had a representative on the seminary teaching staff, but up to the present only one Chinese has really been a member of our teaching staff, while another Chinese will probably be added in the near future. Accordingly, our seminary has barely begun to strike actual root in

what we might term Chinese soil, or rather, in the soil of the Christian church in China, and one cannot but wonder what would be the fate of our seminary if foreign support and direction were to be suddenly withdrawn. Would the young Chinese churches be willing and able to carry on the work begun among them and for them by Christians of western lands? And to what extent would funds from foreign sources prove a real benefit in the absence of foreign missionaries? These questions perhaps can help us realize that we need to pray, plan, and work in order that our seminary may as soon as possible become relatively independent of the very churches that founded it and have hitherto supported and directed it. God hasten the day when our seminary shall by His grace be firmly rooted in the selfdenying love of Chinese Christians and thus eventually become entirely their own.

The Lutheran Church of China.

The organization of the Lutheran Church of China was effected at Kikungshan, Honan, in the year 1920. As the reader can understand, there were of course Lutheran Christian churches in China before that time, because there were Lutheran groups of Christian believers among whom the Word of God was being preached in its truth and purity, and the holy sacraments administered according to the Word of Christ. These local churches of various places had not, however, undertaken to unite outwardly, so as to form an organization. If such a distinction may be allowed, we may say that these Christian believers, and the local churches which they constituted, were parts of an organism, but not of an organization; for as Lutherans we surely admit that all sincere believers who through baptism have been made partakers of God's saving grace are truly members of the body of Christ, which is the church, and that these believers are thus not outside the church but within. At the same time we cannot ignore the importance of the church organizations, which in their scope may be local, provincial, national, or even wellnigh world-wide. A truly universal church organization would indeed come nearest the true church ideal, provided it can exist actually in such a way as best to further the life-fellowship between the individual believer and Christ, as well as best further a like fellowship between all individual believers. The ideal to be aimed at and striven for is indeed that each particular member shall serve every other member of the whole body, and so long as this is the case Christian believers cannot but feel that they must not hold aloof from one another. Isolation is contrary to the true ideal, and isolation proves detrimental practically. God never planned that the individual should be alone, and complete isolation, whether physical or spiritual, spells complete disaster. It is therefore natural, beneficial, necessary, and right that fellow Christians should approach one another for the purpose of realizing that ideal of fellowship which their Lord has intended. To this rule Lutheran Christians can form no exception, and considering this fact, it would have been a



Buildings from left to right: American School Dormitory, American School Class Room Building, Community Assembly Hall.

strange thing, had no attempt been made to unite the Lutherans of China in a "Lutheran Church of China."

When this church was organized in 1920 a considerable number of Lutherans were not yet ready to affiliate themselves with the new organization, not because they were in principle opposed to such a step, but rather because they were not then ready to join in a larger body and assume all the consequences and responsibilities involved. Later, however, other Lutheran bodies have joined in this larger organization. Still there are several bodies that have not joined, and for this they are of course not to be blamed. They know best their antecedents and how they are now constituted. It is of course selfevident that a smaller body by joining a larger one thereby to a large extent surrenders its former complete self-determination or autonomy, since the smaller body can form only a minority in the larger. But there

need be but little hesitation even on the part of the most cautious as long as we are all united on the basis of the Lutheran Confessions. Up to the present there has been no clearly evident liberalizing tendency among Lutherans in China. Other denominations have been affected more by modernistic influences. Therefore Lutherans need to be well on their guard lest secret enemies in their own camp as well as without spread the devastating wildfire of the so called new theology also among Lutherans.

The task of the Lutheran Church of China must be to conserve and progagate sound doctrine and to build up the church spiritually, so that it may hold its own against erroneous teaching and corrupt living, no matter from what source these evils emanate. It must aim to fit itself for the proper carrying on of all the activities pertaining to a sound and strong church. It must not continue to lean almost entirely on the churches in other lands, but must learn to live, in a good sense, its own life, support its own work, control its own affairs, and also to progagate among others the truth of Christ's gospel. At present the life of this church is still very far from having attained the mature development spoken of above. May it be our prayer that even the present time of crisis may by God's grace conduce to the upbuilding of the Church of Christ in China into a healthy, strong, and mature spiritual life.

The "Sin I Bao."

The name of this church paper, if given in English, would be "The Lutheran Paper." It started more than a dozen years ago as a monthly paper, and the first editor was Professor K. L. Reichelt at our theological seminary in Shekow. Later the editorship passed through several hands, not always with benefit to the paper or its readers. Of late years the paper has had a less unstable existence and has seen a marked improvement both in form and contents. It existed before the organization of the Lutheran Church of China. Since the formal organization of this church, the "Sin I Bao" has become its official organ, although the paper naturally aims to interest itself in, and to further all Lutheran work in China. Little by little the paper is passing out of foreign and into Chinese control. This, of course, is not strange. A Chinese church paper for Chinese church members ought naturally to be in Chinese hands as far as possible. Contribu-

tions from foreigners are not infrequent, however. Especially is this the case with respect to one department, that of the weekly sermon, which appears regularly and has been helpful to many.

Like some church papers in western lands, this Chinese paper has to be published at a loss, and more or less liberal subsidies from mission funds have been needed to keep it going. But as long as the paper serves the cause of the church these subsidies are perfectly legitimate and such money well spent. At times there has been some difficulty



THE LUTHERAN CHOIR ON KIKUNGSHAN, SUMMER OF 1924.

about keeping out of the paper objectionable articles on political matters. To some Chinese church members it seems strange that anything which they may seem fit to send in should not be received and published. In time it will of course become clear to intelligent and fairminded persons that political party issues cannot properly be dealt with in a church paper. But if the paper can be made to serve continually the highest spiritual interest of Chinese Christians, its future will indeed be blest of God, and the paper prove a great force in promoting the cause of Christ's church in China.

The Lutheran Board of Publication.

This board represents an enterprise of comparatively late origin, although its antecedents date back a good number of years. Even at the Kikungshan Lutheran Conference, in 1908, a considerable portion

of the thoughts of those gathered for that conference centered around the subject of the production of Lutheran literature to be used in promoting the missionary cause in China. But not until 1920, the year when the Lutheran Church of China was formally established, did Lutheran literary activities in any sense reach an organized stage. At that time, however, the turning point was reached, and the Lutheran Board of Publication was formed, but, to begin with, it was almost exclusively under missionary, or "foreign" guidance and control. Now this board is already a part of the Lutheran Church of China and no longer under "foreign" auspices or control, although funds from western sources are gladly received. It should also be mentioned that one or two missionaries have been set apart to help promote the work of this board.

It is unnecessary to state the aim of this board or even to say that its work is of great importance in the spreading of the gospel. have been altogether too slow in regard to the production of literature. The commercial world can teach us a lesson in this connection. Merchants evidently believe in advertising their wares, no matter whether these are worth buying or not. As Lutherans we should be specially careful not to forget that had it not been for the printing press, the teachings of Luther would have reached the people of Germany and of Europe with much less speed; but because of the new art of printing those teachings soon became easily accessible to everybody, friend or foe. Here in China, literature has been held in high esteem for ages. True enough, the story teller has also been, and is still popular among the Chinese; and there can be no thought of ceasing to preach the Word of God. But the book, the small pamphlet, the humble little sheet tract can gain access where doors are barred to the foot of the gospel preacher, and the ears stopped to the message of his voice. Furthermore, books and tracts can be made completely Chinese in appearance or style, although the contents and spirit remain perfectly true to the Word of God, whereas the foreign preacher has a hard battle to fight merely in overcoming the prejudice against him as a "foreigner". The printed page also asks for no kind of special consideration. It takes uncomplainingly whatever treatment is given. No etiquette or ceremony need be brought into play, as is the case when the visitor comes. And the printed message can wait; it can be but aside temporarily, but also taken along to work or on journeys and consulted again and again. No wonder God led His messengers to write, not only to speak. That gave us our Bible, the Book of books. In view of these facts, as well as many others that we can think of, should we not enlist our best talent for the production of Christian literature? And should we stint the use of funds in this connection? What if thousands of tracts and leaflets, or even books, never bring any results! We are told that in war the ammunition used far outweighs the persons killed or wounded, since so few missiles hit their



DR. AND MRS. A. W. EDWINS AND FAMILY.

mark. Yet all recognize war as very serious and dangerous business. But we have the promise that the Word of God shall not return void. Let us then do all we can through the printed word and also encourage, to the best of our ability, the work of our Board of Publication.

The Lutheran College.

This institution of higher learning is a recent addition to Lutheran missionary enterprise in China. Its location is at Tachwalun, Yiyang, in the province of Hunan. The natural scenery of this place is exceptionally beautiful, and the college building and teachers' residences are built to suit the environment.

The Lutheran College was founded by the Swedish Church Mission and is being financed by that mission. The college is, however, placed on a cooperative basis, being that some of the members on the board of directors are not elected by the Swedish Church Mission, but by other constituencies. The board is, however, so constituted that the ultimate power of control rests in the hands of the Swedish Church Mission representatives.

The college curriculum offers an Arts Course and a Science Course. A Pre-theological Course has also been planned with a view to helping students who desire to have special preparation for entering our Lutheran Theological Seminary at Shekow.

The founding of the Lutheran College came as an unexpected solution of a problem that had engaged the thoughts of many Lutheran missionaries during several years. Practically all the missions had conducted school work for some time and had lower primary and higher primary schools. Several missions also had middle schools, which correspond somewhat to the American high schools. There was also a tendency toward developing some of the middle schools into something higher, approximating, gradually perhaps, a collegiate standard. But there was as vet no college in existence among missionary educational enterprises. Steps were taken, however, among the older and stronger Lutheran missions toward planning and eventually establishing a full-fledged college. A site for this prospective institution was even suggested, but before plans were fully matured and consummated the unexpected solution mentioned came to relieve those who had been seeking the solution in an altogether different direction.

Considerable solicitude and hesitation was felt by some of those who had hoped and desired that the college to be would come into existence, as it were, by natural growth from school work previously established and already conducted during many years with much labor and expense. But this was not to be. The Lutheran College is already a reality, but through the effort of other hands and through the self-sacrifice of fellow Christians who hitherto had taken but little, if any, part in the work of evangelizing China. We sincerely hope that these fellow workers may not only have relieved others from the burden of founding and maintaining a Lutheran college but that the college established may fill its place in such a way that the fruits of pre-

Our Second Decade in China. 13.

vious missionary labors may both be conserved and also brought to a higher stage of maturity and perfection through God's grace and help.

The American School.

The American School for Missionaries' Children is in a class by itself among Lutheran undertakings in China. Its purpose is not to



LUTHERAN MISSIONS HOME AND AGENCY BUILDINGS IN HANKOW.

conduct direct missionary work, but to give a Christian education to the children of missionaries. In performing this function our American School really contributes a large part to the work of evangelization in this great land, because if it were not for this school a good number of the present missionary force would scarcely be able to remain in China. If soldiers who stay by the baggage are regarded as sharing in the victory just as much as those in the battle line, then, surely, the noble teachers and school matrons who help care for and educate our children at the school on Kikungshan are entitled to a place in the roll of real missionaries. And one mother who is not a

Lutheran remarked: "I hope I may send all my children to your school, because your teachers are all real missionaries."

A staff of seven or eight teachers and two matrons are in charge of the school. It has one large dormitory and a recitation hall of many fine class rooms. There is also a residence belonging to the school. But it still has need of another dormitory and a teachers' bungalow.

Naturally this school had a small beginning. Ten odd years ago Lutheran missionaries' children were not many. Now the number of children in school age approximates a hundred, and if missionaries can remain at their work here in China as usual, many children who are yet too young to enter school will be ready to join those already there. More teachers as well as more dormitory space will therefore be needed before long.

It must be said here that parents are very glad to have this fine school for their children. Here they get everything good to be had in a public school in America — minus the evil things found there, and plus religious instruction and good Christian influence. At the same time the instruction is good and thoroughgoing. Pupils from our school, on returning to the home land, often find that they are able to "skip" grades because of being more advanced than pupils in corresponding grades or classes there. Evidently the addition of religious instruction forms no handicap.

May God continue to bless richly our dear American School!

Lutheran Missions Home and Agency.

Up to date this is our latest Lutheran acquisition. It is located in Hankow, China's Chicago, the great railway and shipping center by the mighty Yangtse. On coming through Hankow, Lutheran missionaries no longer need to wonder where they shall find suitable shelter and lodging. Our Missions Home occupies a fine building in an ideal part of the great city. Our own Lutheran Book Concern is housed in this building, and so is the American Bible Society. We cannot here enter into a detailed description of this excellent missionary home. Suffice it to say that it has been very well needed by Lutheran missionaries for many years. And it will also be greatly appreciated by our home boards, because it will mean, if conditions remain somewhat

normal, that a higher percentage than heretofore of the contributions by our home churches can be applied at the very "front line" of missionary activity in the land with the teeming millions.

Concluding Remarks.

It is in place to remark here that our union work will, by God's grace, tend to simplify and facilitate the future work of the Christian Church in China. It will tend to forestall the rising of difficulties. It will solve many problems before they ever present themselves for solution. Will the kind reader try to imagine nearly a dozen Lutheran missions struggling to maintain at a proper standard about a dozen theological seminaries and as many colleges and besides a great multiplication and reduplication of various institutions and agencies of diverse religious activities. How could they ever manage it all and be able to carry on? Our present cooperation helps to avoid such difficulties by making impossible the situation involving and producing them. But suppose that our present institutions prove too few in the future, what then? In such an eventuality there must have developed a strong Chinese Christian Church which is in need of the greater number of institutions, and then that church, or churches, can be trusted to add the new institutions which are needed, and to maintain them. But before such a contingency arises, it is surely a good thing that the present struggling missionary or other Christian forces in China have not undertaken to shoulder unnecessary burdens which they are unable to bear.

CHAPTER XX

The American School

BY MRS, HERMAN A. LARSON.

T IS not the purpose of this brief article to discuss at length the work of the school, but rather to give a few pictures which may give a glimpse into the life at the American School.

Who of the teachers will ever forget their arrival at the school! We have had an interesting, if not altogether comfortable, day on the train and late in the afternoon pull into Sintien and say goodbye to our older missionary companions. On the platform, waiting to welcome us, are the principal of the school and the high school students. In chairs decorated with bamboo and flowers, the work of active young hands, we ride up the mountain, with the boys and girls marching beside us. How beautiful everything is, how unexpectedly beautiful! But half way up the mountain we are swallowed up by a cold, damp cloud, a typical Kikungshan fog. We feel thankful when we reach the top, and houses begin to appear. Suddenly our little procession turns out of the road and before we realize where we are, our chairs are set down and a song of welcome rings out. We have reached the American School.

In the fog we cannot see much of the grounds and buildings, but we do see on the porch a group of bright, smiling faces and many eager, curious, searching eyes. Soon we are comfortably seated in the big dining room, cheery with tinted walls and white woodwork and decorated, in our honor, with bamboo and late flowers. Here some of the girls bring us coffee and cakes. When at last we are taken to the room prepared for us and are left alone, we realize that our eyes are filled with tears. Is this China? Never had we expected such a pleasant place nor such a warm welcome!

A glorious winter day, a day of glittering gold and diamond dust. There have been days and days of heavy, gray fog, settling down over our little world like a thick, impenetrable blanket, fog whose cold, clammy breath penetrates even the warmest clothing, fog which is apt to dampen the spirits of the cheeriest, and to bring about an epidemic of mischief in the best regulated of schools. But today the sun has come out and shines upon an enchanted world. Snow, deep,



PUPILS AND TEACHERS OF THE AMERICAN SCHOOL FOR MIS-SIONARIES' CHILDREN OF KIKUNGSHAN, 1925.

and soft, covers the hills and hides sharp unsightly rocks. Every twig, every pole and wire of the fences, every protruding stone of the walls is covered inches deep with crystals of frost; and the wind fills the air with the glittering particles. It is four o'clock. The bell rings and out flock the youngsters, who have been longing all day for this hour to come. Their rosy cheeks, their colored coats and sweaters and their brightly painted sleds bring life and color into the dazzling whiteness of the scene. Soon they are flying down the steep road with a speed that makes cautious grown-ups shudder. Eyes are shining, cheeks are glowing, and the hills reecho with joyous shouts. Oh, the wonders of a snowday on Kikungshan!

Christmas! Not real Christmas but the special Kikungshan Christmas! We have enjoyed a real Christmas dinner at tables decorated with red candles and holly. We have had a Christmas program and a beautiful tree shining with time honored and much repaired decora-

tions. Everyone, big and small, has received some gift, perhaps more funny than beautiful, made by clumsy, but eager and loving little hands. Gay red stockings, filled with apples, nuts and home made candy have been distributed and received with as much enthusiasm as if they were a special surprise and not a yearly occurrence. But now the festivities are over. Children, teachers, and visitors are gathered in the hall. Suitcases, Christmas trees and baskets of holly have been sent ahead and the time has come to say good-bye. Warm hands press ours, little arms are thrown around our necks and then



CONFIRMATION DAY IN LUTHERAN CHURCH ON KIKUNGSHAN.

From left to right: Edgar Sovik, Reidar Daehlin, Margaret Edwins,

Walter Trygstad, Merril Distad, Sigvald Fauske.

Rev. R. F. Thelander in the rear.

they are gone, hurrying away in the white moonlight, happy, joyous. Home to loved ones, father, mother, little sisters and brothers! We who are left behind go back to our rooms, glad that vacation has come and yet realizing suddenly that the building is very big and empty and that our loved ones are very far away.

Supper is over, but in spite of waiting lessons, no one is in a hurry to leave the dining-room. Why? It is a birthday! The birthday of the youngest primary pupil! Out go the lights and in comes the fortunate little girl who is waitress at the birthday child's table. Slowly and carefully she walks, carrying the big white cake until she has placed it in front of the little boy. Eight candles shed a ruddy glow



MISS EMELIA RING.

over the excited little face, pleased and yet shy and embarrassed by all this attention. Encouraged by the kind words and smiles of the older children, he blows out the candles and passes the cake to each table.

It is eight o'clock, time to ring the bell and turn out the lights in the little children's rooms. The teacher has spent a strenuous twenty minutes in the small boys' bath room. An unusual number of bars of soap have been mislaid and, as it is foot-washing night, there has been the added disturbance of several small squabbles

over low stools and "toe-pans." But now that the last towel has been hung up and the last pair of chapped hands rubbed with glycerine and the little boys, clean and comfortably tired, are in their beds. The teacher walks down the hall, stopping at each room to open windows, turn out lights and say goodnight. One little fellow has gone to sleep with his Bible in his arms. Another begs for "Just a minute more to finish this chapter." Another wants the teacher to come in and hear him say his prayer. At last the lights



REV. AND MRS. JOHN BENSON, JR., WITH THEDA LEE.

are all out and the teacher turns away with a sigh of relief, but also with a smile. They may be well versed in mischief, these little fellows, and yet how dear they are!

Spring time, graduation time on Kikungshan! The mountains are alive with the freshness of spring. The American School chapel, too, is lovely with an abundance of the beautiful growing things of the mountain. Slender bamboo spreads its lacy leaves and branches against the walls. Bowls of trailing vines and sweet blos-



THE AMERICAN SCHOOL IN WINTER'S GARB.

soms are seen everywhere. But what is so lovely, at least in our eyes, as our boys and girls who to-night are saying good-bye to the American School. How much we expect of them! They leave us to go home to college, Bible school, or other training schools, and our hopes and prayers follow them. We hope that they may do well at home and be a credit to our school, but we expect much more than that. We hope to see them come back to China as missionaries, or if that is not their calling, we hope to hear that they are giving their lives in definite service to the Lord, wherever they may be.



SISTER INGEBORG NYSTUL.



MISS LILLIAN PETERSON.

CHAPTER XXI

Political Conditions

BY VICTOR E. SWENSON.

URING the last few years, and especially the last half year, our field has been the storm center of political agitation, warring factions, and brigandage. The terrible suffering and hardship of the common people caused by lawless bands of soldiers and robber hordes rushing over the country is indescribable. It is a question if people in other countries would not rise up in revolt against such inhuman treatment. On our field many seem to take it as the "will of heaven," grit their teeth and bear it. "What cannot be cured must be endured," seems to be their motto.

That there are strong destructive forces at work in Chinese government circles is no secret. Bolshevism, anti-foreign, and anti-Christian societies are carrying on their propaganda. What these movements will lead to is a matter of speculation, but the general outlook is far from reassuring. The government cannot cope with the lawless forces that are busy with their destructive work endangering life and property.

A short history of political movements the last two years might serve as a background. Early in 1924 Wu Pei Fu captured Szechuan through his lieutenant Yang Sen. In April he sent troops to strengthen his ally, Gov. Chao Heng Ti, in Hunan. Hupeh, through Gov. Hsiao, was very faithful to Marshal Wu. In Nanking he had another devoted follower in General Chi Hsieh Yuan, who was ruler of Kiangsu, Kiangsi, and Anhuei. In May, Chou Yin Jen, a friend of Marshal Wu, was made governor of Fukien. The provinces in the

North, with the exception of the three eastern provinces under Chang Tso Lin, were all under his domination.

In the month of September fighting between General Chi of Nanking and General Lu of Shanghai, Chang Tso Lin's ally, took place. General Lu was defeated, fleeing to Japan on Oct. 14.

Meanwhile Chang Tso Lin of Manchuria, who was defeated by Wu Pei Fu two years ago, had not been idle. He had gathered and drilled 130,000 troops, considered by some to be the best drilled men



REV. AND MRS. V. E. SWENSON.

ever seen under a Chinese general. Feng Yu Hsiang's troops were probably superior in quality, but they numbered about 20,000.

While General Chi captured Shanghai heavy war clouds were hanging over the north of China. Marshal Wu gathered all his troops and gave orders to fight the so-called traitor, General Chang Tso Lin of Manchuria. He ordered General Feng to go North from Peking and fight General Chang from that direction while he himself would make war northeast of Peking. General Feng. because of lack of money and supplies, and considering the struggle a needless war of fratricide, returned to Peking on Oct. 23. He compelled President Tsao

K'uen to resign and declared that fighting should be settled by negotiation. General Wu declared war on General Feng, but on Nov. 5 General Wu's troops were easily defeated by General Feng's fresh army and the famous war lord fled to Hankow. After a hurried trip to Loyang, which he found untenable, he has been living in retirement in Yochow, Hunan. Marshal Chang promised to support President Tuan, who accepted the post of temporary chief executive on Nov. 9th, which position he still holds.

Immediately upon General Wu's departure from the political arena

in Honan, two military factions under the leadership of Han t' K'uen and Hu Ching I were fighting for supremacy. After much suffering and bloodshed Hu's armies were victorious and they still are in power although both leaders have passed away.

It was during the struggle between these two factions that four of our main stations were greatly affected. At Juchow and Kiahsien it was robber bands and soldiers who were fighting each other, while at Yuchow and Honanfu it seems it was the soldiers representing the two factions who were at war with one another. It is very difficult to make any distinction between robbers and soldiers at present. In



Detachment of soldiers setting off from Honanfu for Juchow on the occasion of the capture of the Misses Nystul and Berglund by the robbers.

the morning he may be a robber and in the evening a soldier, or vise versa as opportunity offers itself.

Since there has been so much change in the provincial government, naturally there would be much changing of magistrates and smaller officials in the cities of Honan. A magistrate may stay a month or two and then another is appointed. This does not make for stability of government and consequently seriously affects our work. The work at two of our stations, Juchow and Kiahsien, has been carried on mostly by Chinese workers the last six months. Foreigners have made occasional visits, living at the stations a month or so as they thought best. At Yuchow the foreigners were away over two months.

A short description of how the robbers entered Kiahsien on the night of Dec. 18, 1924, may not be out of place. The robbers were invited to come by a number of soldiers who were supposed to guard

the city wall, but turned traitors. They entered about 1 o'clock at night. As they rushed through the streets many of them shouted, "Don't enter the mission station." But the crowds grew and the surging mob became ungovernable. In spite of good intentions and orders from their chief they entered the mission station. These robbers were armed with rifles, revolvers, swords, knives and clubs. There was terrible confusion among the people. Wailing and crying was heard in all directions. Pandemonium reigned supreme. The homes of Christians and the mission station were entered, about a



ON THE ROAD FROM JUCHOW, SPRING OF 1925.

Ruins of villages burnt by the robbers line the road. Revs. Thelander and

J. L. Benson on the cart.

hundred Christians being taken captive. Through the presence of mind of Mr. Gwoh, who spoke to the robber chief, Mr. Sun, the Christians were all released and allowed to enter the mission station chapel.

The robber chief offered special protection to Christians and tried to protect our property, because he did not want to strain the relations between Chinese and foreigners. Many of the people who formerly despised the mission station now found it a haven of rest and refuge. Some of the richer families put on rags and lived at the mission station. The robber chief offered them food, but the Christians

secured wheat from their homes for food supplies. Here they lived in those extremely crowded quarters for twenty days. The Christians conducted services twice a day, and not a few tears of repentance were seen. One old man and three children died during their captivity and two babies were born. The homes of our fellow workers at Kiahsien and Juchow and the homes of many Christians were practically cleaned out. Books, furniture, dishes, and clothing were nearly all stolen. Some books and furniture have been returned.

The people were tortured in a most barbaric fashion. The robbers



HASSELQUIST MIDDLE SCHOOL STUDENTS STARTING ON A TRIP THROUGH THE CITY STREETS ON NATIONAL HUMILIATION DAY 1924.

would use clubs, whips, ropes, hot irons, hot water, and every diabolical means of torture to get money out of the people. A slice of flesh was cut off of one person's body each day until he died. About 500 women were taken from the homes of the Kiahsien people as wives for the robbers. Seven hundred people lost their lives. Many people jumped off the city wall breaking limbs and killing themselves. With so much shooting the reader can readily see that Christians and other people were facing death at any moment. These are not ideal conditions under which to carry on missionary work.

These trying political conditions are separating the wheat from the chaff and bringing out many sterling qualities in the Chinese Christians. One of our teachers said some time ago, "Our Church is being persecuted by robbers and soldiers until it is really progressing and prospering." Church history proves that opposition and difficulties have fostered rather than retarded the work of the Church. Through all the dangers and disorders God is taking care of His own and adding to the Church such as are being saved. In Kiahsien a very influential family was opposed to the Church. During the attack by robbers two of the daughters of the family rushed into the mission station and were protected and brought safely to the home after the robber rage was over. No more opposition, but instead friendly words were the result.

Certainly this suffering and bloodshed is a severe lash in God's hands. We believe the soil is being prepared in a special way for a rich harvest in the future. The religious life of our Christians is being deepened and their faith is being tested through these trials. Someone has said, "The darkest hour is just before the dawn." We believe this will be true in regard to present conditions and their effect on our work. The dawn is coming, we must persevere, continue faithfully, and not faint. A rich harvest of golden sheaves will be garnered from the ripening harvest fields of humanity around us.

Christian citizens have an indispensable contribution to make to the upbuilding of China. The government needs to be stabilized by strong Christian men at its helm. Constructive forces must be set in motion. Christ and His gospel can usher in a better state of affairs by bringing to a rich fruition the spiritual and intellectual abilites of this people. Let us proclaim this gospel with greater zeal than ever, because the present urgent need is beckening us onward.

CHAPTER XXII

Our Escape from Yuchow

BY MRS. VICTOR E. SWENSON.

"RET not thyself because of evil doers. Trust in Jehovah and do good. Dwell in the land and feed on his faithfulness." Ps. 37. 1, 2.

What wonderful comfort there is in God's Word in such troublous times as the present in China. Surely many have been passing through the "valley of weeping," but God has proven Himself to be unto us "a God of deliverances."

Last December, just as we closed the five weeks' course for women, Kiahsien fell into the hands of the robbers. Fearing the same fate for Yuchow, the foreign staff of that place fled to Hsüchow, where we resided a month until the robbers moved westward. We immediately returned to our station as it was close to Chinese New Year when we hoped to make a special evangelistic effort in our district. However we were doomed to disappointment. Even our journey back had its trials and dangers. We had a runaway! Our driver fell under the cart and broke his arm just below the shoulder. How he moaned and prayed! How happy we were when we finally reached home in safety! How we and our friends praised God that night at the prayer meeting for having protected us all so far!

When we entered the city through the south gate many of the wealthy people were just leaving the city through the east gate with their valuables. Robber bands were only thirteen miles away. Trouble was in the air. Our cook had packed our best dishes and dug them down into the ground. We had undoubtedly returned too soon.

The second morning at home we were awakened about 3 a.m. by heavy shooting. Thinking the robbers had come, we prepared for the worst. We expected them every moment to rush in with their guns. My servant, Mrs. Chao, who is usually very excitable, came in and asked that we pray God to keep us calm. We knelt together, and God heard our prayers.

The Chinese men insisted that we should take refuge in a small shack in another compound. I much preferred our basement, but had to give in to their pleadings. We finally settled down in a little dark goat house. What a long day that was! The fighting continued un-



ONE FAMILY, THREE GENERATIONS, OF CHRISTIANS, MEMBERS OF THE YUCHOW CHURCH.

ceasingly. We wondered what the trouble was. No one knew. Those who went out to inquire were ordered off the street. We were expecting Miss Tack the next day, so wanted to send her a telegram, but our messenger could not get by the soldiers who were standing with outstretched bayonets. One ex-robber, who is now our gatekeeper in the school compound, heard that one of the robber chiefs from Kiahsien had entered the west gate. Some said the soldiers were fighting among themselves. Later we found that this was true. It was a fight between Hu's and Han's men. Then the local soldier-guards and the red spear men (boxers) were also drawn in to help protect the city. The fighting kept up fiercely for three days and nights. It is believed that fully 7,000 people lost their lives. The dead bodies lay in piles

on the street. One of our Christian women, whose husband was a soldier, turned over a number of corpses searching for her husband. However, he had escaped and was safe.

Kerosene was used freely, not only to set houses on fire, but to kill people during the looting. The looting was awful. Few homes escaped. The other day I counted over fifty stores on the main business street totally burned down. It was remarkable, however, how the Christians escaped. They were surely protected in a special way.

God was good to us! He helped us out of the city the very first day of the fighting, so we did not have to pass through such nerve-



THE EVANGELISTIC TENT BAND AT YUCHOW.

racking experiences as many others. We asked the Christian captain who was defending the south gate if there was a possibility of going out, and immediately he sent about half a dozen soldiers to escort us to the city wall to help us flee. We stopped a moment only for a brief prayer, asking God's protection in this dangerous undertaking. The soldiers had not bargained for the large party which followed us, but nobody could say, "Go back." We were twenty in all, nine men, seven women, and three babies. Arriving on the wall just at dusk, we were met by Captain Djang, the same officer who was recently converted and who used to hate the cross. There was no time for words, only thanking him. My husband told him we were praying for him. I told the soldiers earnestly that they must pray now if they

never had before. They were all kind. I wonder how many of them are living. I know our Christian officer is the only one of the Yuchow captains left.

One amusing thing on the wall was that Mr. Chen's father, a wealthy, prosperous looking fellow, who was much opposed to his son becoming a Christian and going to Bible school, spoke up and said, "The pastor has come with some of his church members." At this time he was very happy to pass as a church member. May he really become a Christian! That is his son's prayer. He was visiting his son at the mission station, otherwise he would not have been in the party.

The soldiers held one end of the rope and we just slid down. It did



Mrs. Thelander with Philip starting on their first cart journey to Yuchow.

not take long for my husband, but I climbed up on the edge and sat there for a minute in fear, seeing the depth below, wondering how I'd ever get down. I thought they ought to tie it around me some way, but there was no time to lose. My husband gave me some hints which helped wonderfully, and in a minute I was down. It was hard to see some of the others come down. Poor old Mrs. Chen! Instead of facing the wall and digging her toes into it she swung around and looked out over the fields. There she comes sliding through the air, the rough rope making her bare

hands burn! No wonder she was as paralyzed. She could not take a step alone, but was dragged along between husband and son. Mr. Tien, the evangelist, held his baby in one arm as he slid. The other two babies were hoisted down. How they cried!

Poor Djang Rai Lien also slid down the rope. She has since died of consumption. She was the girl who attended normal and of whom we hoped so much. Her strength also was all gone and my husband and some of the other men took turns carrying her on their backs several miles. The soldiers close to the gate had been given orders not to shoot at us but those farther away did not know, and although

we walked quietly and in the darkest places still one bullet fell just in front of one woman.

We first made our way to Wang U Shan's home, an evangelist. When he saw us he cried aloud. He felt so sorry for us. He had early in the morning taken his family far out into the country, but had come back with one son to guard his home. We stayed there only a few moments to deliberate upon what move to make next. They all felt we were too close to the city, so we decided to go out to another Christian's home about three miles farther away.

What a procession! And the guns still booming just as they had



WORKMEN SAWING UP TIMBER FOR USE IN CHURCH AT YUCHOW.

continually since before daylight! But, oh, how happy we were to be outside those high old city walls! We felt as if we had gotten out of prison. However, we were not safe yet. We were skirting the walls of the south suburb just as quietly as we could when some of the party got off on the wrong road. The boy carrying Mr. Chen's baby instead of following the parents came with us. How the baby yelled! We sent them back to find the mother but they were unsuccessful. I was reminded of Arcadia and Evangeline. We sat down by the roadside to wait. All this time the guns were booming and we were anxious not to lose time. How happy we were when the child's father hailed us. The lost was found! He told us that his mother was unable to walk so we must not wait for them. She has since told me that she only wanted to take her life that night. She was not a Christian. Her

son had almost forced her to live at the mission station with the hope that she would believe.

As we were stumbling along in the dark on the rough road suddenly the call rang out, "Who goes there?" Our evangelist Tien called back, "Tien bar," and my husband said, "Fu Yin Tang." We found a number of red spear men (boxers) with spears a foot higher than themselves blocking the road. However they were friendly. After hearing all the news we could give them they sent one man to escort us to the next place where they had men stationed. There another fellow took his place.

Finally we arrived at Mr. Wei's home. How good it was to be welcomed so heartily. Mr. Wei even took my arm and led me in. Then they called the women from their beds to make food for the whole party. And they lit a fire of straw and sticks on the middle of the floor to warm us. After refreshments and prayers we were ready to retire. Since we were so many we could not expect to get very comfortable beds. We were three women and two babies in my bed which was only about four feet wide. It was a hard wooden one too without mattress nor much of a quilt. I was wearing two fur coats so managed to keep pretty comfortable. Mrs. Wei covered my feet with her child's garment.

The next morning lo and behold, here was a cart ready to take us to Hsüchow! It seemed as if God had prepared that specially, for it would have been impossible to hire a cart anywhere. It just happened that this cart, headed for Yuchow, hearing of the trouble, stopped in the village over night. How surprising the Hsüchow folks were to see us back so soon! What thrilling things we had to tell them!

CHAPTER XXIII

The Chinese Church

BY VICTOR E. SWENSON.

THE great task we have come to China to perform is to permanently establish the church of our living risen Lord in this land. After two decades of experience we have learned some valuable lessons. Sometimes it has been through bitter disappointment, at other times through unexpected progress and success. In trying to take a bird's eye view of our work and the needs for the future in it's various branches one cannot help but realize that the one permanent need is that the blessings of the Almighty may richly rest upon it. Christ is being born in the hearts of many, and foreigners and Chinese alike are being moulded in a fuller measure by Him who is the Way, the Truth, and the Life.

The Chinese church on our field as yet is a mere babe. In comparison with the church of the West with centuries of experience and a rich heritage from former days a mere span of twenty years seems insignificant. And yet it is showing unmistakable signs of life and activity for which we are profoundly grateful. When thinking of our Chinese brethren and sisters and the growing church our sympathies should widen and deepen for them. The converts are God's children who should grow up in a well ordered church home with strict discipline coupled with an abounding love.

A very important factor in its development is that it should always be a witness bearing church. God's eternal purpose in sending Christ to the world was to save every man, woman, and child from sin. Our Christians should extend the Lord's invitation to all to come to Him and receive forgiveness and victory over sin. In short it should by all

means be a thoroughly missionary church. Whether doctors, preachers, teachers or nurses, how important that we have a healthy, spiritual glow about us that the Chinese church may be permeated with missionary zeal, passion, and devotion.

It is well to remember that this church is a Chinese church. If it is to become rooted and grounded in this land we cannot expect it to be exactly like the church in the West. The best Chinese thoughts and customs from former generations must be preserved and possibly en-



New church at Yuchow. Seating capacity about one thousand.

riched. In order that this may be done we must have Chinese leaders who are acquainted with the best literature that has come down through the centuries. It is now largely looked upon by the masses as a foreign institution. Given preachers and teachers of sound Chinese scholarship and a living experience of the transforming power of Christ this stigma would soon be removed.

This leads us directly into the heart of the problem that of calling out, separating, and educating God's chosen vessels for the sounding forth of the gospel. The searching for and praying out from the multitudes about us of men and women with natural endowments, good conduct, and capacity for service, is the one important task before us. We need men and women from all stations in life. Undoubtedly some

of the robbers who are so numerous on our field will some day be testifying to the saving power of the gospel. Many a faithful witness will come from our schools. Our primary and middle schools, our Bible school and Seminary will all do their share in giving to the Chinese church a body of teachers and preachers who are well trained, faithful witnesses of the truth. In proportion as the number of teachers, preachers, Bible women, and church members increase, will outstations and schools be opened up in the rural districts. The great

strength of our future church will undoubtedly be in the country. Our tent bands with their systematic sowing of the gospel seed, the teaching of the phonetic script, the scattering of tracts and Bibles are all adding their quota of influence in Christianizing the country people. We need more tent bands to proclaim a full and free salvation to the waiting multitudes in the rural districts.

The present and near future of our native church is a transition period. There must inevitably be a shifting of responsibility from foreigners to Chinese. We need to keep in mind that we are not only working for them but with them. We shall thus more and more become advisers, comrades, giving our scholarship and Chris-



Mr. Chen Deh Chin and family outside the church he helped to build. Mr. Chen was chief contractor.

tian experience in the Spirit of the Master. The present control of the young church is more a financial control than a spiritual control. The Chinese want to and should have more to say in shaping the life of the church. We feel rather reluctant about giving them more power because sometimes it has been misused. In the development of the church we should be very careful not to hinder its growth because of unwillingness to allow the Chinese to come to the foreground. There should be an honest and fearless criticism of our work and

willingness to be led into new ways and methods if the welfare of the church demands it. In this transfer of control there will have to be much patience exercised. It should be a subject of careful thinking and unceasing prayer. The problems are so large and of such overwhelming importance to the growth of the church that there must be a patient and loving co-operation between foreigners and Chinese. Look at the distribution of funds in the various branches of our work. With the exception of funds used for missionaries' salaries, houses, and other personal expenses, could we not get some good advice from our Chinese fellow workers as to the best method of spending the money from our home church? Would not a joint committee of Chi-



Tent made from strips of cloth used to house the overflow at services before church was built at Yuchow.

nese and foreigners be able to handle this money with keener insight and to better advantage? The funds coming from home are God's and should be used to the greatest possible blessing for the largest number of people. Would it not be well to give grants to the Chinese church asking them to supply a certain per cent. of the expenses and thus develop in our Chinese leaders a feeling of responsibility in the stewardship of money? This method is used in India by the Church of Sweden to great blessing. It is also used by a number of missions in China, among others the Lutheran Missionary Society of Hunan.

We are in the midst of a renaissance. Innumerable forces are at work moulding the life of the young generation. Many of these movements are anti-Christian, using the pen as their weapon. To most of

these intellectual leaders the Cross of Christ is a stumbling block. We need much literature for our young church. Think what a loss to the church if Paul's matchless missionary letters had never been written. We need the theological books that uphold the Cross of Christ as the wisdom and power of God to save. We need devotional books that pulsate with a passion to save souls, baptized into the spirit of the Master. We need more biographical and story books that manifest on every page that the author is not ashamed of the gospel of Christ,

"the power of God unto salvation to every one that believeth." A Biblical literature suffused with a spiritual emphasis and enthusiasm will help lav a spiritual foundation for the Church, the body of Christ. The Lutheran Board of Publication is the agency through which this need must be supplied. But where are the authors who are willing and able to produce a literature that would deepen and enrich the lives of the church members leading them into a fuller knowledge of the heritage of God's children? Let us pray that a mighty revival will sweep over our churches causing many young men and women to choose this sphere of work as their calling in life.



The First Native Missionary sent out by Chinese Church, Su Ging Sing of Iyang.

In facing the many difficult problems of establishing a church in China we missionaries should be made to feel that we are not alone, but that we have the backing and prayers of our whole constituency at home.

We need to mutually help one another and as the days go by the drift should be towards, not away from, one another. Let us not show the white feather and talk of retrenching because of political chaos in China. Our work is affecting the physical, moral, and spiritual well being of thousands upon thousands of Chinese. Our presence in China

at times in very dangerous situations should create greater interest among our home friends for the work. It is in times of turmoil that the Chinese need our help in a special way. The great diffculties and at times serious dangers that we face should serve as a powerful challenge to the home church resulting as we hope in a generous offering of lives and money.

In thinking of the future outlook of our Chinese church one needs to look far, deep, and high. The true vision should be that of a



REV. J. W. LINDBECK AND FAMILY.

prophet whose conscience is enlightened by God's Word. Judging from the progress in the past the future is bright and hopeful. If foreigners and Chinese alike walk with our King, the head of the Church, our future is assured. The sympathies of Chinese and foreigners connected with the church should widen and deepen for one another and for the millions outside. We must be willing to go all the way with our living Lord, accepting daily of His unsearchable riches.

Let us beware of a spirit of self-satisfaction. Paul, a mature Christian with many years of experience, says in Phil. 3. 12, "Not that I have already obtained, or am already made perfect, but I

press on." We need to press on toward perfection. If Paul could say he was not perfect, how far from the ideal church is not the Chinese church.

At times flagrant sins, immorality, opium smoking, Sabbath breaking, etc., are very manifest and are like boils on the body of the church, which should be without spot or wrinkle. May the church in the future be preserved from error of doctrine and conduct. The great fault with the church at Ephesus was that it had lost its first love. May the future Chinese church ever be characterized by a

fervent love among Christians and for the thousands without hope. Here we have the key that will open the door of opportunity which no man can shut. As the young church presses on to do exploits in the name of the Saviour may divine compassionate love permeate every branch of its work so that it may truly be said of the Chinese Christians and foreigners alike, "Behold how they love one another."



CHAPTER XXIV

Some Evidences of Progress

BY GUSTAV CARLBERG.

T is interesting to look back upon the ten-year period that lies behind us and take note of the progress that has been made. We know that our main results are of a spiritual nature and cannot be measured by statistical methods. However there are results that can be thus measured, and in so doing it is not our intention, in a spirit of pride, to call attention to what we ourselves have accomplished, but rather with thankful hearts look up to the giver of all good gifts and exclaim with the prophet of old, "What hath God wrought!" May we also dare to hope that a record of some of the results of our mission work in China during the past ten years may serve as an encouragement and inspiration to the home church under whose auspices the work has been carried on.

The source of the comparative statistics to be presented here are the statistical summaries presented at the end of the years 1914 and 1924 respectively. The former may be found at the end of the volume, OUR FIRST DECADE IN CHINA, and the latter is secured, with a few corrections, from the minutes of the annual mission conference held in January, 1925. While the latter statistics are not now strictly up to date on all points, they are the latest official ones and serve as a true basis of comparison for the ten-year period in question.

During our second decade in China our foreign missionary force has increased from 32 to 51 adult workers. The children of the mission have increased from 9 to 45 in number.

At the end of 1914 there were 17 evangelists, 4 Bible women, 5 teachers, and 16 other workers, making a total Chinese force of 42.

This has been increased during the ten-year period to 99 evangelists, 18 Bible women, 69 male and 19 female teachers, and 37 general workers, making a total of 242, or an increase of almost 500%.

At the end of 1914 there were five schools, all of lower primary grade, with a total of 84 pupils. At the end of 1924 there were 35 schools, with a combined total of 1,347 pupils, of which 161 were enrolled in the boys' and girls' middle schools.

During the year 1914 the total number of medical treatments at our dispensaries were 8,211. In 1924 these had increased to 46,851.

At the end of 1914 there were no organized congregations on our



THE YUCHOW CHURCH FROM THE CITY WALL.

Mohammedan Mosque in the foreground with Holy of Holies to the extreme left.

field, and financial contributions to the work on the part of the natives were negligible. At the end of 1924 there were seven organized congregations, with a total of 1,514 baptized members, as compared with 161 in 1914, an increase of over 800%. The native contributions in 1924, according to statistics compiled by the native church, amounted to Mex. \$1,516.40, or over \$1.00 per baptized member.

The mission now holds property to the total value of Mex. \$296,950 at the various stations, including a proportionate share in the properties of union institutions at Kikungshan, Shekow, and Hankow.

In 1914 there were five main stations, with resident foreign missionaries, and one outstation. An outstation is defined as a place where regular preaching is carried on through native workers, with regular visits of the foreign missionary. There are now seven main stations, including Yenshih, and no less than 34 outstations.

The total amount of expenditures for the mission have grown from \$32,578 (U. S. currency) in 1916, the figures for 1914 not being available, to \$94,000 in 1924. In other words, they have almost trebled in eight years.

Besides the total number of baptized Christians at the end of 1924, there were registered enquirers to the number of 1,925, making a total Christian constituency on our field of 3,439 souls. During the past year, 1924, no less than 347 were added to the church by baptism, more than two times as many as were gained during the entire first decade of our history. From this it is evident that our work is gaining not only in extension, but also i momentum.

A study of the comparative chart of statistics will prove interesting. While the number of stations and outstations have increased sevenfold, the foreign missionary force has less than doubled in number. However, there are six times as many native workers now as in 1914, showing an increased dependence on native agencies. It will also be seen that the increase in expenditures have not kept pace with the increase in volume of work performed. This would tend to indicate a greater absolute efficiency in the use of funds. It is no doubt due in large measure to the relatively lower salaries of Chinese as compared with foreign workers.

As we view our history of the past ten years we are thankful for the progress made. At the same time we feel that our past record could have been even better if you and I, dear reader, had done our full duty towards our China mission. Are we not limiting God by our lack of faith? Are we willing to step out in faith on His promises and go where He wishes to lead us? Are we willing to pay the price in consecration of ourselves and our means to the Lord's service, so that He may perform His good will to the salvation of many souls in China? There are no limits to the advance of God's kingdom except those set by our own lack of faith and our own unwillingness to enter into our God-given heritage. Remember the promise in the

Our Second Decade in China. 15.

second Psalm, "Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." Let us then go forward with ever increasing zeal and devotion to possess the land for God and His Son, Jesus Christ!



REV. F. W. WYMAN,
Field Secretary and Secretary of Patron
and Protege,
4627 Stevens Ave. So., Minneapolis, Minn.



Annual Statistical Sheet, Aug

	GEN							F	EDUCATIONAL							
	alue	ns	General Workers		Girls' Schools			Girl Pupils			Boys' Schools			Boy Pupils		
STATIONS	Property Value	Out-Stations	Male	Female	Middle	Н. Р.	L. P.	Middle	Н. Р.	L. P.	Middle	Н. Р.	L. P.	Middle	Н. Р.	L. P.
Hsuchow*	\$104,500.00	12	4		1	1	1	19	24	51	1	1	7	142	- 72	245
Yuchow*	26,700.00	4	6	5		1	2		9	75		1	2		54	14C
Kiahsien*	41,800.00	4	8				1			48		1	2		48	125
Juchow*	28,830.00	3	6				1			18		1	5		22	102
Honanfu*	30,920.00	11	6	1			1			15		1	4		27	101
Chengchow*	5,500.00		1													
Kikungshan†*	19,600.00															
Shekow†*	17,100.00															
Hankow†*	22,000.00															
Peking																
On Furlough																
Total	\$296,950.00	34	31	6	1	2	6	19	33	207	1	5	20	142	233	713

^{*}Union Lutheran Work, Our Share. †Property figures are for 1923.

a Synod Mission, Year 1924

EVANGELISTIC						,		MEDICAL FOREIGN					ERS									
I	Orphanage		Schools for	Women	Workers			Christians		Enquirers iis Year		ninations nents							80			
	Boys	Teachers	Pupils	Teachers	Male	Female	Adults	Children	Total	Registered Enquirers	Baptized this Year	Assistants	Total Examinations and Treatments	Doctors	Pastors	Laymen	Teachers	Nurses	Deaconesses	Wives	Children	Total
					20	2	287	33	320	1170	86	2	12,321	1	4		2	1		5	9	22
18	36	3			14	5	410	87	497		146				1		1	1		1		4
			8	1	17	4	148	24	314	180	43				1		2		1	1	3	8
					11	1	90		90	140	2				1		1		1	1	4	8
			12	2	35	6	312	41	353	400	. 70	4	34,530	1	2		1		1	3	9	17
ı					2					35												
															1		2			1	2	6
															1					1	9	11
														1	1					2	1	5
															2	1		1		3	8	15
		_	_	-														_				
18	36	3	20	3	99	18	1247	185	1514	1925	347	6	16,851	3	14	1	9	3	3	18	45	96



Missionaries and Their Addresses

Name	Year of Arrival	Address
Anderson, Miss Anna A	1921	Hsüchow, Honan, China
Andersson, Miss Hilda	1918	Hsüchow, Honan, China
Akins, Ethel M	1921	Hsüchow, Honan, China
Benson, Rev. J. L	1914	Juchow, Honan, China
Benson, Mrs. J. L	1914	Juchow, Honan, China
Benson, Rev. Nels	1914	Hsüchow, Honan, China
Benson, Mrs. Nels	1914	Hsüchow, Honan, China
Berglund, Miss Elizabeth	1922	Juchow, Honan, China
Benson, Jr., Rev. John	1923	Yuchow, Honan, China
Benson, Jr., Mrs. John	1923	Yuchow, Honan, China
Carlberg, Rev. Gustav	1914	Hsüchow, Honan, China
Carlberg, Mrs. Gustav	1914	Hsüchow, Honan, China
Colberg, Dr. Arthur	1921	Hsüchow, Honan, China
Colberg, Mrs. Arthur	1922	Hsüchow, Honan, China
Colberg, Dr. Ernest	1924	Hsüchow, Honan, China
Colberg, Mrs. Ernest	1924	Hsüchow, Honan, China
	400	
Edwins, Dr. A. W	1905	Shekow, Hupeh, China
Edwins, Mrs. A. W	1905	Shekow, Hupeh, China
Friberg, Dr. C. P	1908	Honanfu, Honan, China
Friberg, Mrs. C. P	1908	Honanfu, Honan, China
	4040	, , , , , , , , , , , , , , , , , , , ,
Hanson, Rev. M. B	1912	Honanfu, Honan, China
Hanson, Mrs. M. B	1915	Honanfu, Honan, China
Hermanson, Miss Helen	1923	Kiahsien, Honan, China
Johnson, Miss Anna	1920	Kiahsien, Honan, China
Lindell, Rev. J. J	1914	Yenshih, Honan, China
Lindell, Mrs. J. J	1914	Yenshih, Honan, China
Lindorff, Mrs. Hedvig	1914	Yuchow, Honan, China
Lindbeck, Rev. J. W	1912	Juchow, Honan, China
Zanach de la constant		

Name Lindbeck, Mrs. J. W Lundeen, Rev. Anton. Lundeen, Mrs. Anton. Larson, Rev. H. A. Larson, Mrs. H. A. Lawson, Sister Thyra.	Year of Arrival 1910 1916 1916 1920 1919	Address Juchow, Honan, China Hsüchow, Honan, China Hsüchow, Honan, China Chengchow, Honan, China Chengchow, Honan, China Yenshih, Honan, China
Nystul, Sister Ingeborg Nystrom, Miss Ruth	1906 1920	Juchow, Honan, China Kikungshan, Honan, China
Olson, Miss Anna F Olson, Miss Florence	$1920 \\ 1925$	Hsüchow, Honan, China Kikungshan, Honan, China
Person, Miss Ebba Pearson, Sister Elvira Peterson, Miss Lillian	1922 1914 1925	Honanfu, Honan, China Honanfu, Honan, China Kikungshan, Honan, China
Ring, Miss Emelia	1923	Kikungshan, Honan, China
Swenson, Rev. V. E Swenson, Mrs. V. E	1913 1913	Yuchow, Honan, China Yuchow, Honan, China
Trued, Rev. A. E Trued, Mrs. A. E Tack, Miss Minnie E. Thelander, Rev. R. F. Thelander, Mrs. R. F.	1908 1908 1921 1920 1920	Honanfu, Honan, China Honanfu, Honan, China Yuchow, Honan, China Kikungshan, Honan, China Kikungshan, Honan, China
Vikner, Rev. D. W	1914 1914	Kiahsien, Honan, China Kiahsien, Honan, China
Wahlstrom, Rev. E. H Wahlstrom, Mrs. E. H	1925 1925	Peking, Chili, China Peking, Chili, China

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